00043118

241
Bra/Jac
43118

00043118

Digitized with financial assistance from
Shri Brihad Bhartiya Samaj
on 20 February, 2020

Jacob's Well

Oxford
HORACE HART, PRINTER TO THE UNIVERSITY

Early English Text Society.

Jacob's Well,

AN ENGLISHT TREATISE ON THE CLEANSING OF MAN'S CONSCIENCE.

EDITED FROM THE UNIQUE MS. ABOUT 1440 A.D. IN SALISBURY CATHEDRAL,

BY

DR. ARTHUR BRANDEIS.

PART I

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.,
PATERNOSTER HOUSE, CHARING CROSS ROAD.
M DCC CC

241
Brad
43118

PREFACE.

THE first mention of the present work was made by Dr. F. J. Furnivall in the *Academy* of August 27, 1892, where that indefatigable searcher for literary relics gave a short account of the unique MS. which he had just seen, for the first time, in the library of Salisbury Cathedral. He also printed a few extracts, containing descriptions of several implements, whose names are now scarcely used in written language, though they may still survive as technical terms or provincial expressions. Among them, *skeet* (p. 168) claimed a special interest, as giving the probable etymon of a name so highly esteemed among scholars and students of English[1].

At the same time, Dr. Furnivall pointed out the extreme quaintness of the work, whose strange allegorical form and good fifteenth-century prose may well account for its publication.

The title of the book[2] refers to John iv. 6. It was a frequent practice among writers of theological allegories to take a simile or *figure*, as they call it, from the Scripture, and to set it in motion, as it were, by expanding it into a sort of allegorical action, and giving it a forced interpretation, which they may already have found in the gloss[3]. As an earlier instance of such a proceeding,

[1] The 'skeet' is still quoted in nautical dictionaries as a kind of 'long scoop used to wet the sides of a ship to prevent their splitting by the heat of the sun.' *The Marine Dictionary*, by Falkoner-Burley (1830), on plate xix, gives us the picture of a skeet which still fairly corresponds to the description of our book.

[2] The right Latin spelling is *Fons Jacob*, not *Jacobi*, as it appears on the back of the modern binding of our MS.

[3] Compare the interpretation of the pool Bethesda on p. 224.

we may quote the homily entitled *Sawles Warde*, which was suggested by Matt. xxiv. 43[1].

The allegory of Jacob's Well, which is punctiliously worked-out throughout the book, treats of a pit full of oozy water and mire, representing the sinful body of man. That pit is to be cleansed by degrees with the different implements used by well-cleansers, till it becomes a fit receptacle of the limpid water of Grace. According to the author's scheme, put forth in his first chapter, the troubled water of the Great Curse must be removed from the pit, till we reach the mire of deadly sin beneath, which requires the utmost exertion to be cast out with skeet and skavel, shovel and spade and pickax, every corner, nay, every foot and inch of it. Then we come to the firm ground of the Seven Virtues, in which there are seven water-springs, the gifts of the Holy Ghost. But to prevent curse and sin from re-entering the pit, the five water-gates, *i. e.* the five senses, must be shut against temptation. When all this is done, we may think of curbing our well with stones, *i. e.* the works of Faith. And then, Our Lord may rest at the well, and the Samaritan woman, man's soul, will refresh him with the water of Grace. And after death, our soul will climb up to heaven by the ladder of Charity.

Neither the matter nor the form of the book is original or novel. *Jacob's Well* belongs to that numerous class of manuals, in prose and verse, whose object it was to condense the whole penitential lore of the time into a code for the use of laymen or clerical persons. Though their ancestry was already very profuse in the first part of the fifteenth century—we need only mention the *Ayenbite of Inwit*, *Prick of Conscience*, *Handlyng Synne*, &c., down to Chaucer's *Parson's Tale*, most of which are either directly or indirectly derived from *Le Somme des Vices et de Vertues*, by Frère Lorens—their name seems about that period to have become legion. So we are told even by a contemporary, the translator of the *Horologium Sapientiae*, who says[2]: 'þer beþ so manye bokes 7 tretees of vyces and vertues 7 of dyverse doctrynes, þat þis schort lyfe schalle raþere have anende of anye manne þanne he maye owþere studye or rede hem.'

[1] See E. E. T. S., xxix. p. 245 (ed. by Dr. R. Morris), and ten Brink, *Englische Litteraturgeschichte*, i. p. 255.

[2] *Anglia*, vol. x. p. 328, 22.

Jacob's Well is, perhaps, one of the most voluminous of those treatises, as it fills above 200 closely written, four-columned leaves of a folio volume. The matter is treated very exhaustively, but, as the abundant quotations show, with little originality. The disposition of the matter does not materially differ from the type set up by Frère Lorens. After an introductory chapter, the book opens with a compilation of the articles of excommunication (chaps. ii–ix), collected from Canon Law[1] and from councils held on English soil. Then, after a chapter on penance and confession, follow the Seven Deadly Sins (chaps. xi–xxiv), exactly after the order in Chaucer's *Parson's Tale*. But while in the *Parson's Tale* each sin is immediately followed by its 'remedy,' *i. e.* the respective virtue, *Jacob's Well* (like the *Ayenbite*) first treats all the sins,

[1] It may, perhaps, be convenient for readers to find a short account of the parts of the *Corpus Juris Canonici*, and to know the difference between the old and new methods of quoting the canons.

The *Corpus Juris Canonici* consists:—

(1) Of the *Decretum Gratiani* in three parts, the first of which includes 101 *distinctiones*, the second 36 *causae*. Each *causa* is divided into *quaestiones*, each *quaestio* into *canones* or *capituli*.

The first part is now generally quoted thus: capit. 10. distinct. 56 (p. 161, note 2), while our text quotes dist. lvj. *diuulgatum est*, the last words meaning the beginning of the chapter or canon.

The second part is now quoted: cap. 29. C. 17. qu. 4 (p. 27, note 1), and after the old method: xvii. q. iv. *Si quis suadente*, the last words standing again instead of the number of chapter.

Now the third quaestio of Causa 33 contains the treatise *de poenitentia*, which again has seven distinctiones, quoted like this: Cap. 30. Dist. 3. de poenitentia (p. 73, note 1), formerly quoted: de pe. di. iii. *de niniuitis*.

The third part of the *Decretum Gratiani* is divided into five distinctiones, quoted after the heading of the first section *de consecratione*, thus: cap. 24. Dist. 5. de consecratione (p. 106, note 1), in our MS. de cons. di. v. *non mediocriter*.

(2) *Decretales Gregorii IX*, or *Breviarium extravagantium* (i. e. canonum vagantium extra Decretum Gratiani) consisting of five books quoted: cap. 19. X (scil. extra) de senten. excommun. 2. (book) 19. (title), formerly ex. de sen. ex., *Tua nos* (p. 17, note 2).

(3) *Liber Sextus*, meant as an appendix to the five books of Extravagants of Pope Gregory, and itself divided into five books, and these into titles, quoted: cap. 13. de electione in VIto. 1. 6 (p. 28, note 9), formerly, ex. de eleccione, *Generali*, libro vj.

(4) *Clementinae* (i. e. constitutiones) quoted: Clem. 2. de poenis, 5. 8 (p. 28, note 3), formerly, ex. de pe. c. *Multorum* in cle.

These are the four main parts of the canons carrying legal power. Besides, there are collections from later periods, e. g. the *Extravagantes Communes* (see p. 27, note 10), but these are without binding force.

and then teaches the reader how to arrive at the Seven Virtues, which in their turn afford the Seven Gifts of the Holy Ghost (chaps. xxxvii–lxiii). If, in *Jacob's Well*, the Articles of the Faith, the Ten Commandments, the Sacraments and the Works of Mercy form the conclusion (chaps. lxvi–lxxxix), while in the *Ayenbite* they are placed at its beginning, the difference is to be attributed to the allegorical scheme which had to be pursued throughout the *Well* book.

Except for the quaintness of the form, *Jacob's Well*—with the triteness of its matter, with all its enumerations, divisions and subdivisions—may sometimes seem rather tiresome reading, though many a page is well worth the antiquary's attention, illustrative as it is of fifteenth-century customs and manners. Page 105, l. 23 *e. g.*, gives an interesting list of the sports and pastimes of the period, some of which still want a satisfactory explanation. Perhaps readers will help me to ascertain what kind of amusements *steraclys* (pp. 105, l. 25; 291, l. 17) were, or what games were those performed by clowns *in pleying at þe spore, at þe bene, at þe cat* (p. 134, l. 24). On the same page (134) we find a list of disreputable crafts—*crafts of foly*, the author calls them—in which jugglers and clowns, heralds-at-arms, professional champions, and executioners, range with sham cripples, beggars and prostitutes. The description of No. 4, the *lacchedrawerys*, a sort of begging intruders, is in itself a perfect little picture.

The work is divided into ninety-five chapters, or rather sermons, which seem to have been delivered day by day within the short space of *þis hool tweyne monythys and more*, as the author says in the beginning of his last chapter (xcv). It is difficult to say to what kind of congregation they were originally directed. The auditors are addressed as *freendys* and *syres*, though the preacher sometimes uses them rather roughly in reproving their behaviour in church, or their greediness (pp. 115/8, 141/20). The similes, too, many of which seem to have sprung from the preacher's own fancy, are of a taste which could scarcely have pleased even what the fifteenth century might have called good company. Take, for instance, the passage (p. 263) where he compares the doings of flatterers to the meeting of two dogs in the street, or the state of an unshriven soul to a shirt worn all the year round without washing (185/27). All this, taken side by side with the detailed

rendering of the tithing regulations for farmers (pp. 37–40; the regulations for merchants and craftsmen are treated in a few lines), would induce us to guess at a rustic audience.

This opinion is strengthened when we consider the selection and the style of the short stories and anecdotes attached to the end of each chapter, probably with an intention to rouse the interest of the congregation or to make up for the dulness of the sermon. Though the collection of stories worked into our MS. must be reserved for special research, we may at least point out its principal sources. They are Jacques de Vitry, Cæsarius Heisterbacensis, the *Vitæ Patrum*, *The Miracles of the Holy Vergin*, and *The Golden Legend*. Some of the stories are given without any reference. The translations are very unequal. While some of them do not even attempt to cover the Latin constructions (cf. the story on p. 192), there are others whose English is very readable. Where the author took a real interest in the story, he seems to have retold it freely, without too anxiously sticking to his Latin original. Such stories are those of Thaïs (p. 22), of the Faithful Friends (88), of the Young Canon and the Jewess (177), of the King who never Laughed (220), of the Nun Beatrix (271), and others. The story on p. 138 claims our attention for its metrical rendering of Psalm xxxv.

As in most theological treatises, the author completely vanishes behind his work. As far as I can see, there is no allusion to his rank or order, though his personal opinion, which peeps out here and there, seems to point at a parish priest or parson of the Chaucerian type. As a strict Roman Catholic he, of course, denounces heretics and lollards (pp. 19/1 and 59/26). But on the other hand, he frankly discloses the abuses of the Church and her members, when he comes to discuss simony (p. 126/30), or tells the story of the fishmonger, from whom three baskets, Truth, Charity, and Mercy, were stolen, and could nowhere be discovered, not even in the palaces of the pope or the cardinals, of bishops or prelates, or in the houses of friars (chap. xcv).

On the whole, our author seems to have been a well-read man for his time. His quotations are taken, not only from the Bible and the glosses, from Chrysostomus and Thomas Aquinas, but even from less known fathers, like Algrinus (p. 7), or Waterton (p. 168). He is well versed in Canon Law and in the decrees of councils,

especially those held in England. He has studied the historical and scientific authorities of his age, he quotes from Higden's *Polychronicon* (p. 117), and from Bartholomew's *Treatise on the Properties of Things* (p. 90)[1].

Still, we may observe that he was only in a moderate degree what Chaucer's Parson calls *textuel*; for not only are many of the references misquoted, but the quotations themselves are sometimes given in a strangely mutilated form (cf. p. 250, line 13, and note 4).

Hardly more than about the author's person can be said about his home. In the absence of external tests we might, in an earlier period than that to which our treatise apparently belongs, recur to the indications which the author's language yields. But the London dialect having so generally been accepted as the literary language of the fifteenth century, we are deprived of this means as well. Even the slight Kentish colouring of our text is of little help, if we remember how readily Kentish forms entered Chaucer's verses whenever they were suggested by the rhyme[2]. Moreover, the character of our MS. proving that we have not the author's own hand before us, we are still left in doubt whether forms like *felnes* (7/11), *melle* (148/25), *herne* (corner, 9/16), *meende* (285/14, 290/32), *heve* (for *hyve*=hive, 142/11), *keen* (cows, 305/5), or *meke* (for *make*, 182/3), *gresse* (for *grass*, 214/23), are to be ascribed to the author, to the author's source, or merely to the scribe.

The only thing we can state with any degree of certainty is, the time about which our MS. was written, and consequently the *terminus ad quem* the work must have been completed. The *Catalogue of the Library of the Cathedral Church of Salisbury* (London, 1880), of which the part containing the MSS. was prepared by Sir E. (then Mr.) Maunde Thompson, gives (on p. 21) the following account of our MS.:—

'No. 103 (No. 174 in old catalogue).
Vellum and paper; $10\frac{5}{8} \times 7\frac{5}{8}$ inches. 233 ff. xv. century.

. . . . . .

[1] It has been impossible for the editor to look out all the quotations; he tried at least to ascertain the authors and works from which they have been taken. But even there his endeavours were sometimes in vain (cf. p. 205/17, 22).

[2] Cp. Skeat, *The Workes of G. Chaucer*, vol. vi. General Introduction, § 17, p. xxiii.

An index added at the end. Four fly leaves at the beginning from an Antiphonal, xiii. century; and two at the end from a Gradual, xv. century. Owner's name f. 2, John Sheward, xvii. century [1].'

As is stated above, the MS. is written on vellum and paper, the vellum being only used (as usual) for wrapping the paper quires. The bulk of the MS. contains eleven quires, each consisting of sixteen paper leaves wrapped in a sheet of vellum outside, and protected alike inside to strengthen the sewing. So each quire, as a rule, is made up of twenty leaves, except the eighth and eleventh: the former contains eighteen paper and three vellum leaves, the first vellum leaf has been substituted by a sheet of paper. The text runs on uninjured. The eleventh quire once consisted of twelve paper and four vellum leaves, thirteen of which are covered with writing. Of the remaining blank, one paper leaf is torn out. The last leaves of the quires are marked with catchwords written on the lower margin, some of which have been more or less injured by the knife of the binder. To the MS. is annexed a quire consisting wholly of paper (ff. 220–231), which contains an alphabetical subject-index. The MS. is paginated throughout (ff. 1–231), one leaf only being left out, which we have marked 18*.

Though watermarks are not, in general, regarded as perfectly safe tests to go by in ascertaining the age of a MS., we still think it expedient to state what little we could compile on the watermarks used in our MS. The list will be given in the order in which the watermarks successively appear in the quires, and a reference will be added to each, pointing to watermarks either identical or similar, as recorded in the following works and collections:—

Midoux et Matton, *Étude sur les filigranes des papiers.* Paris, 1868.
S. Leigh Sotheby, *Principia Typographica.* 3 vols. 1858.
—— *The Original Tracings of Watermarks of the Block-books.* 1 vol.
—— *Drawings of Watermarks.* 2 vols.
—— *Specimens of Paper with Watermarks, fourteenth and fifteenth centuries.* 6 vols.

[1] The inscription runs thus: *John Sheward god blesse thee, Amen.* As the preface to the catalogue states that, with one exception, 'the MSS. have all been in the possession of the Dean and Chapter not less than 400 years,' it seems doubtful whether *Sheward*, written in a seventeenth-century hand, is really the name of a possessor.

S. Leigh Sotheby, *Iconology of Watermarks.* 3 vols.[1]
C. M. Briquet, *Papiers et Filigranes des Archives de Gênes.* 1154–1700.

LIST OF WATERMARKS OCCURRING IN THE MS. OF JACOB'S WELL.

A. *Flower of the Pome-granate between the leaves.* Midoux et Matton, No. 393, Laon, 1443.
B. *Pair of Scissors.* Only little differing from Briquet's Nos. 80, 81 ; years 1452–1458.
C. *The three Mounts or Hills with Cross.* Called by Midoux and Matton 'Un Gonfanon' No. 428. Laon, 1443. This mark is traced back by Sotheby as far as the '80 and '90 of the fourteenth century.
D. *A Goat or Chamois* (?).
E. *Fleur-de-lis over the Dolphin.* Sotheby (*Principia Typographica*, vol. iii. p. 39) fixes its date about 1430. Found at Lincoln Cathedral in the MS. collection of R. Thornton who died about 1450. MS. A, i–xvii.
F. *Head of the Goat or Capricorn.* With considerable differences found in Sotheby's Drawings, vol. i. Date fixed between 1436–1438.
G. *Mitre with Fleur-de-lis* (?).
H. *Grape of thirty-two small oblong berries and one large and round one.* Comes very near one in Sotheby's Drawings, from the Accounts of Texel, 1443. Among Sotheby's specimens of papers there is a sheet bearing exactly the same mark, but not dated. Midoux has a similar mark among the 'filigranes du midi de la France,' dated 1453.
I. *Ox with head turned in front.* Similar mark in Midoux, dated 'midi de la France, 1453.' Sotheby's Drawings contain a mark with the date 1456. This watermark occurs only on the sheets used for the subject-index.

The marks A to H are distributed among the eleven quires as follows:—

Quire I: 5 A, 1 B, 2 C. *Quire* II: 7 A, 1 C. *Quire* III: 8 A. *Quire* IV: 2 A, 6 D. *Quire* V: 5 D, 3 E. *Quire* VI: 7 C, 1 E. *Quire* VII: 4 C, 1 D, 3 F. *Quire* VIII: 6 C, 3 D. *Quire* IX: 4 G, 4 H. *Quire* X: 8 H. *Quire* XI: 6 H.

The dates fixed for the watermarks are—A 1443, B 1452, C 1443, D (?), E 1430, F 1436–1438, G (?), H 1443, I 1453. Consequently, the *terminus a quo*, resulting from the evidence of the watermarks, may be stated about 1440 for the bulk of the MS., and 1450 for the Index.

Pretty nearly the same conclusions are arrived at, if we examine the different hands which have worked at the MS. The bulk is written by the same hand from beginning to end, a distinct writing which only very seldom assumes a careless character.

[1] The four works last mentioned are collections of original drawings preserved in the British Museum.

Sometimes a few words are misplaced by an aberration of the eye to preceding or following lines, which shows that our MS. is not the original. Where omissions occur, they are generally easily restored. They have been marked by brackets. Corrupted passages are rare: instances will be found on pp. 143 and 292.

The leaves are covered with four columns apiece, two on either side. The period to which the handwriting belongs has been estimated, by Mr. Warner of the British Museum, between 1440 and 1450. The main part of the subject-index, according to the same authority, was written about 1470. Besides these two hands, the first of which also began the list of chapter-headings on fol. 5, we may discern two more. One that finished the list of headings, added the side-notes and wrote part of the subject-index; the other, which tried to restore some of the side-notes that had been cut off by the binder. The MS. has been bound twice at least. First, when the side-notes were injured, and then, in the present cover of ornamented Russia, in the year 1821, as we learn from a pencil-note on f. 5^b.

The definitive judgement on the age of the MS. may be pronounced as follows: The space of time encompassed by the dates of watermarks is 1430 to 1453, most of the sheets showing marks about 1445. Considering the handwriting, its date may be fixed about the years 1445 to 1455. Now, the MS. not being an original, we may say that in all probability the work was composed in the first quarter of the fifteenth century.

This is about all the editor has to say for the present. And after having expressed his thanks to all that have helped him on in his work, he may wind up with the wish Dr. Furnivall once wrote to him: may this book excite as much interest in the members of the Early English Text Society as it did in him and me.

A. B.

GÖRZ, AUSTRIA,
December, 1899.

INDEX OF CHAPTER HEADINGS.

			PAGE
[Fol. 6 a.]	1.	Qualiter de puteo concupiscencie fit fons Jacob. Ca^{m}. primum [1]	1–5
	2 4.	Exhortacio contra articulos sentencie excommunicacionis maioris. ij^{m}. iij^{m}. iiij^{m}. & v^{m}.	5–32
	5.	De articulis sentencie excommunicacionis maioris [2]	32–36
	6.	De modo decimandi. vj. cap^{m}.	37–43
	7.	Exhortacio decimandi. vij.	43–47
	8.	De gradibus prohibitis in matrimonio contrahendo. viij.	48–54
	9.	Recapitulacio compendiosa articulorum sentencie excommunicacionis. ix. cap^{m}.	55–64
	10.	De contricione, confessione, & satisfaccione. x.	64–68
	11, 12.	De superbia. xj^{m}. cap^{m}. xij.	68–81
	13.	De Inuidia. xiij. cap^{m}.	81–89
	14, 15.	De Ira. xiiij. cap^{m}. & xv.	89–103
	16, 17.	De Accidia. xvj. & xvij.	103–117
	18–20.	De cupiditate. xviij. xix. & xx.	117–141
	21, 22.	De gula. xxj. xxij.	141–152
	23.	De gula & vicio lingue. xxiij.	152–158
	24.	De luxuria. xxiiij.	158–167
	25, 26.	De contricione. xxv. xxvj.	168–178
	27, 28.	De confessione. xxvij. & xxviij.	178–188
	29, 30.	De satisfaccione. xxix. & xxx.	188–199
	31–33.	De restitucione. xxxj. xxxij. xxxiij.	199–216
	34.	De quinque sensibus corporis. xxxiiij.	216–222
	35.	De quinque sensibus spiritualibus. xxxv.	222–227
	36.	De vanis cogitacionibus, verbis & operibus. xxxvj. capitulum	227–233
	37, 38.	De mundicia & humilitate. xxxvij. xxxviij. [3]	233–243
	39.	De miticia & eius ramis. xxxix.	244–248

[1] The headings are written in black, the numbers following in red.

[2] The statements of this and the preceding items are not quite correct. The *exhortacio* occupies the second chapter only, while the three following chapters (3, 4, 5) are devoted to the enumeration of the articles of excommunication.

[3] The red figures of this column are partly vanished. In the text, chap. 38 has the title: 'De humilitate & timore filiali.'

		PAGE
40.	De misericordia & dono pietatis. xl. ca^m^.	248–253
41.	De amicicia. xlj.	253–259
42.	De malo regimine cordis, oris & operis. xlij. . . .	259–265
43.	De pace triplici & obediencia. xliij.	265–272
44.	De equitate & de dono sciencie. xliiij.	272–279
45.	De obstinacia cordis, oris, & operis. xlv.	280–287
46.	De iusticia, probitate, & de dono fortitudinis. xlvj. . .	287–291
47.	De probitate & ramis eius, & de dono fortitudinis. xlvij. .	291–298
48.	De satisfaccione, & de dono fortitudinis & de dono consilij. xlviij.	298–302
49.	De prodigalitate. xlix.	303–307
50.	De paupertate spiritus & largitate elemosina & misericordia. l.	307–313
51.	De misericordia & ramis eius. lj.	[In Part II.]
52.	De misericordia in vij. operibus corporalibus. lij. . .	
53.	De elemosina. liij.	
54.	De delicatis & de ieiunio. liiij.	
55.	De abstinencia, de dono intellectus, sobrietate & de temperancia. lv.	
56.	De ieiunio, delectacione & continencia coniugali. lvj. .	
57.	De continencia viduali & virginali. lvij.	
58.	De continentia virginali & clericali. lviij.	
59.	De castitate. lix.	
60.	De gaudio spirituali & mundiali & de dono sapiencie. lx. .	
61.	De prudencia. lxj.	
62.	De temperancia, modestia, sobrietate & continencia. lxij. .	
63.	De fortitudine, magnanimitate, paciencia & perseuerancia. lxiij.	
64.	De iusticia. lxiiij.	
65.	De equitate & veritate. lxv.	
66, 67.	De cimbolo & articulis fidei. lxvj. lxvij.	
68.	De recordacione peccatorum & dei beneficiorum. lxviij. .	
69.	De operibus fidei in trinitate. [lxix.]	
70.	De operibus fidei in humanitate xp̄i. lxx. capitulum . .	
71.	De sacramentis baptismi, confirmacionis, eukaristie, & de eorum operibus. lxxj.	[Fol. 5 b.]
72.	De penitencia, extrema vncc̄ione, ordine & de eorum operibus. lxxij.	
73.	De matrimonio & eius operibus. lxxiij.	
74.	De caritate dei & hominis. lxxiiij.	
75.	De dilecc̄ione domini ad homines. lxxv.	
76.	De dilecc̄ione hominis ad dominum. lxxvj. . . .	
77.	De dilecc̄ione proximi. lxxvij.	
78.	De timore supplicij. lxxviij.	
79.	De spe premij. lxxix.	
80.	De primo precepto. lxxx.	
81.	De secundo precepto domini. lxxxj.	
82.	De tercio precepto. lxxxij.	
83.	De quarto precepto. lxxxiij.	

PAGE

84. De quinto precepto. lxxxiiij.
85. De Sexto precepto domini. lxxxv.
86. De Septimo precepto. lxxxvj.
87. De octavo precepto. lxxxvij.
88. De nono & decimo preceptis. lxxxviij.
89. De miserícordia & eius operibus. lxxxix.
90. De graciarum accione, laude dei & oracione. lxxxx
91. De Salutacione angelica. lxxxxj.
92, 93. De oracione dominica. lxxxxij. lxxxxiij.
94. De wyndas, roop & bokett. lxxxxiiij.
95. Recapitulacio tocius operis. lxxxxv.

Deo gracias.

Quere tabulas istius libri subsequentis in fine libri.

JACOB'S WELL

Capitulum primum [1]. [Fol. 6 a.]

Qualiter de puteo concupiscencie fit fons Jacob [2].

A WHANN a man of craft wyll werkyn ony gret werk, þat askyth long labour, dyscretly he ymagyth & castyth be-forn in his herte how he wyll makyn it, & endyn it. Þer-fore, sires, I purpose here-after gostly to makyn a gret werk, þat is, of a schelde pytt to makyn a depe welle. And þis may noȝt be don wyth-oute long labour, but it muste haue manye a day werk, er it be endyd & made. I suppose lxxxix. dayes & v. it muste be in werkynge [3].

Sirs, my purpose is to make a deep well of a shallow pit;

But now, þis day, I wyl begynne to caste þis werk how it schal be wrouȝt. þis pytt is þi body, þat is clepyd be doctourys þe pytt of lust. þis pytt is so schelde of kynde þat it hath no kyndely spryng to receyve þe watyr of grace. But þis pytt, þi body, hath v. entrees, þat arn þi v. bodyly wyttes: þi syȝt, þin heryng, þi smellyng, þi mowth, þi towchyng. Be þise v. entrees þe stremys of watyr, þat is, þe artycles of þe gret curse, entryn ofte tymes in-to þi pytt, as Jeremie [4] seyth, 'deth entryth in ȝow be ȝoure v. wyndowys. Mors intrauit

and this is my scheme: the pit your body, has no natural source of grace,

but it has five entrances, your senses,

open to the streams of the great curse.

[1] The heads of the chapters, as well as the initials, are red. The Latin quotations and the proper names are, as a rule, underlined with red ink. Some later hand has subdivided every chapter by means of letters A, B, C, &c. put in the margin, and different hands have added side-notes, most of them in Latin. The former will be found in the margin, the latter among the foot-notes.

[2] Cf. John iv. 6, and p. 185, 20.

[3] Corresponding to the ninety-four chapters following.

[4] Jer. ix. 21. The Vulgate reads: ascendit mors per fenestras *nostras*; and accordingly, the authorized English version has: *our* windows. But both the Wycliffe versions have the reading: *youre* windowes, as it is in our text.

per fenestras *ves*tras.' þe dedly watyr of curse entryth 3ou be 3o*ure* v. wyttes. 3oure soule, in þis pytt of corrupte watyr, nedyth to cry in-to god: 'Saluu*m* me fac, d*omi*ne, q*uoniam* intrauer*unt* aque vsq*ue* ad a*nim*am mea*m*[1].' Saue me, þou god, fro drenchyng, for watrys of cursyng han entryd my pytt to my soule. what þise watris of cursyng be, & how it muste be cast out of 3o*ure* pytt with a scope of penau*n*ce, þis schal be my labour to teche 3ou here-after.

I will teach you hereafter how to cast out this water of the curse.

But 3it, vnder þis watyr in 3oure pytt, whan þe watyr is scopyd out, is deep wose be-nethe, þ*at* is, þe vij. dedly synnes, in whiche þe soule styketh su*m*tyme so faste þ*at* he may no3t out, but schulde p*er*yssche. Abacuc ij.[2] 'vc illi q*ui* congregat cont*ra* se lutu*m*.' wo to hym þ*at* gaderyth in his pyt of his body a3ens his soule[3] þe wose of dedly synne, for he hath gret nede to seyn w*yth* *David*[4]: 'Eripe me de luto, vt no*n* infigar!' lord, deliuer*e* me out of þis wose of dedly sy*n*nes, þ*at* I styke no3t þ*er*in to be p*er*yssched! My werk & labour schal be to tellyn what is þis wose of þe vij. dedly synnes, & how 3e schul caste out þis wose, ffirst w*yth* a skeet of contricyou*n*, and aft*er* w*yth* a skauell of confessiou*n*, and þ*a*nne schouelyn out clene þe cru*m*mys, w*yth* þe schouele of satisfaccyou*n*.

But then, the five watergates, your senses, must be stopped.

which must be cast out, with the 'skeet' of contrition, the 'skavel' of confession, and the shovel of satisfaction.

But then, the five watergates, your senses, must be stopped.

3it, wh*a*nne 3oure pytt is scowryd clene fro þe watyr of curs, & fro þe wose of dedly synnes, þe v. watyrgatys, þ*at* is, 3oure v. wyttes, muste be stoppyd, þ*at* þe wat*yr* of þe grete curs and þe wose of dedly sy*n*nes entre no3t in-to 3o*ure* pytt a3en.

Moreover, your pit must be dug deeper in perfection, with a spade of cleanness,

More-ou*er*, be-cause þi pytt is no3t depe in p*er*feccyou*n*, but schelde in frelte and in febylnes, it muste be dolvyn deppere w*yth* þe spade of clennesse, and þ*er*e-w*yth* castyn out þe sande & þe grauel þ*at* lay vnder þe wose of synne, þ*at* is, all þe circu*m*st*a*ncys of synne; and þ*a*nne delve dou*n*, w*yth* þe spade of clennesse, depe in þe grou*n*d of v*er*tewys, contrarye to þe vij. dedly synnes, tyl þou fynde vij. sprynges of wat*yr* of grace, þ*at* is, vij. 3iftes of þe holy gost. And þ*a*nne þi welle is depe ynow in p*er*feccyou*n* for to springe watyr of grace.

till you find the seven springs of grace, the gifts of the Holy Ghost.

[1] Ps. lxviii. 2.
[2] Hab. ii. 6. Vulgate reads *aggrarat*.
[3] MS. *body* crossed.
[4] Ps. lxviii. 15.

But þanne | levell þi ground of þi welle be-nethe, wyth þe [Fol. 6 b.]
leuell of equyte, and þanne ley in þe welle by-nethe þe courblys Then, level your well with equity; lay down the
of þe artycles of þe feyth. þanne take sande, þat is, mynde of corbels, viz. the articles of the
4 3oure synne, take watyr of weepyng here-to & lyim brent in faith, take memory of your
fyir, þat is, crist, why3t as chalk, wyth-outyn synne, brent sin for sand, tears for water,
in his passioun, wyth fyir of tribulacyoun; haue hym in þi burning love of Christ for lime,
mynde, wyth brenning loue for þi lyme, and take mynde of and mix it for mortar;
8 þi synne for þi sand, & medle hem to-gedere wyth watyr of
wepyng, and late þis be thy mortere. þanne sette þi lyne, and by the plumb line of
þat is, truthe, and þerby, vp-on þe curblys of þi feyth, ley þi truth, set the stones, the
mortere & þe stonys of þe werkys of þi feyth. works of faith.

℄ Whanne þi welle is þus made wyth lyme & ston, þi soule Now, to climb up to heaven,
13 muste haue a laddere to styin vp by, out of þi depe welle in-to your soul must have a ladder,
heuen. þe laddere muste be charyte. þe o syde is love to god, charity.
þe oþer syde is loue to man. þe nethyr stake is dreed of þe
16 doom, þe ouyr stake is hope of blysse. þis laddere of loue muste
haue x. stakys, þat is, kepyng of þe x. comanndmentes. þis
laddere of loue muste haue xiiij. stakys mo, þat arn, vij. dedys
of mercy bodyly & vij. dedys of mercy gostly, & mo stakys, þat
20 arn, praysinges & thankynges to god and prayerys. an-oþer stake
in 3oure laddere of loue muste be þe gretyng of oure lady, þat is,
3oure Aue maria. þe vij. heyest stakys in 3oure laddere of loue
muste be vij. peticyouns in 3oure Pater noster.

℄ whanne 3oure welle is made & 3oure laddere, 3e muste haue And to draw up water from the well, you want a windlass, mind,
25 a wyndas, & a roop, & a bokett, to drawyn vp watyr to drynke,
be-cause 3oure welle is so deep. 'Neque in quo haurias habes,
& puteus altus est.' Johannes iiij.[1] [þe] wyndas muste be þi
28 mynde to turnyn þat abowtyn, vpward & dounward. þe roop a rope, belief.
muste be þi beleue; as þi welle is depe, þat muste be so long
þat it reche to helle, to erthe, & to heuen. þi bokett muste be and a bucket, desire of all
gostly desyre to all goodnes. drawe vp þis bokett of desyre fro goodness;
32 all euyll to all goodnes, wyth þe roop of trewe beleue, and loke
þi roop be threfold to-gedere in on, in feyth, hope, & charyte. and the rope be threefold, twined
And, be þe wyndas of þi mynde, wyth þis roop made my3ty in of faith, hope, and charity.
thre lynkes, schal be turnyd vp þe bokett of þi desyre in

[1] John iv. 11.

goodnes, fylled *w*yth wat*y*r of g*r*ace, to contemplacyou*n* in heuenly thinges, in whiche conte*m*placyou*n* þou schalt, in þe bokett of desyr*e*, drinke þi fylle of þe sweet wat*y*r of g*r*ace. þer-fore seyth c*r*ist[1]: 'Blyssed ar*e* þey þ*a*t hungryn & þrysten after goodnesse, for þey schul be fylled,' þ*a*t is, w*y*th wat*y*r of g*r*ace. þer-fore, ȝe schul drawe watrys, in[2] ioye, of þe wellys of ȝou*r*e saveou*r*e, þ*a*t is, of ȝou*r*e bodyis, þ*a*t arn þe wellys of god. 'Haurietis aquas in gaudio de fontib*us* saluatoris.' Ysa*ie* xij.[3]

This work will I do in ninety-four days.

Now haue I ymagyd and cast all̃ myn hool werk of þis welle; which I schal labou*r*e to ȝou lxxxix. dayes and v., ere it be p*er*formyd. Be þis schewyd now, be-fore ȝe schull̃ knowe & vnderstonde here-aftyr bettr*e* what I mene, wha*n*ne I schewe more of þis werk. lokyth in þe begynnyng of eu*e*ry werk þ*a*t ȝe do, how it schal be p*er*fourmyd, & what schall be þe ende!

In beginning a work, bethink it well!

I rede in gest*is* Alexandri[4]:

[*King Alexander's Precious Stone.*]

A jewel was presented to Alexander that could be outweighed by nothing;

A ston p*r*ecyous was sent for a present to Kyng Alysau*n*dr*e*. whanne þis smal p*r*ecyous ston was leyd in a scole, it was so heuy, þ*a*t nothing, leyd in þe op*e*r scole, were it neu*e*re so heuy, myȝte weyin it vp. But | whanne þ*e*re was cast on þ*a*t ston in þe scole a lytel powdyr and duste of erthe, þe lyȝtest thyng þ*a*t myȝt be leyd in þe op*e*r skole, weyid it vp. þe wyse men w*y*th kyng Alysau*n*dr*e* wondryd on þis mervayle. but oon of þe wysest seyde to Alysau*n*dr*e*: 'þis ston schewyth what ȝe are. ȝe weyin now in me*n*nys hertys, in dreed of ȝou*r*e myȝt, more þan all̃ þe world, for all̃ þe world dare noȝt w*y*thstonde ȝou. But in þise werkys of ȝou*r*e mygt, thynke on þe ende! þ*a*t, wha*n*ne a lytel poudyr of erthe is cast on ȝou in ȝou*r*e graue, ȝe schul be lesse dred þan þe leste p*er*sone, and lest of pryce of all̃ þe world!'

[Fol. 7 a.]

but a little dust cast upon it, made it light.

All wondered, but one said to the king: This shows what you are; mighty, while alive,

but less than the least, when covered with earth in your grave.

Ryght so, frendys, in þe begynnyng of ȝou*r*e werkys, be þei

Friends, in beginning a work,

[1] Matt. v. 6.

[2] Corr. in MS. above the line for *of* which has been erased.

[3] Is. xii. 3.

[4] MS. 'narr*acio*' in margin.

neuere so depe *in* worschepe in þe scole of 3o*ure* lyif, þat þe kun*n*yng & þe werkys of ony oþer may no3t be lyche, þ*a*t alle men 3ou dredyn, & worschepyn, & mowe no3t wythstande 3ou; 3it thynke of deth! wha*n*ne erthe is fulł 3oure mowth, þa*n*ne þe poorest beggere lyvynge is more in body of pryce þan 3e. late þus þe wyndas of 3o*ure* mynde turnyn dou*n*ward to thynken of deth, and, in þe roop of 3oure beleue, seeth þe doom & peynys of helle to þe dampnyd, & þe mede of blysse to þe sauyd! þa*n*ne, þe boket of 3o*ure* desyre schal bowyn in lownes, & receyvin wat*yr* of dreed in god, & be drawyn vp fro synne to penau*n*ce be hope of mercy, & reysed vp be love to ver*t*ewys. þanne, of 3o*ure* bokett of desyre 3e schul drynke, here wat*yr* of gr*a*ce, and in 3oure ende þe swete wyne of ioye! Ad quod nos perduc*at* &c.

think of death!

Think of the doom, and the pains of hell! Be humble,

and you shall have grace and joy!

Capitulum Secundum.

Exhortacio contra articulos sentencie excommunicacionis maioris.

AȝYF þou haue a pytt or a welle þ*a*t is depe w*yth* corrupt watyr, stynkynge & infecte, of whicł watyr ȝif þou drynke, or vse, þou schalt be enpoysonyd; þe nedyth, for saluacyou*n* of þi lyif, to scope out þ*a*t corrupte watyr. þis pytt is þi body, þe whicł is clepyd þe pytt of lust*ys*, *secundum* doctore*m* Abuile[1]. þe watyr of þi pytt is þe grete curs. exau*m*ple: Stoppe a scharpe streem re*n*nyng of wat*yr* in o place, & it brestyth out, & entryth in-to an-oþ*er* place. Ryȝt so, þowȝ þe sentence of þe gret curs is stoppyd out of o man, be dreed of god, be resou*n*, or be techyng of godd*ys* woord, or be good conscyens, it entryth in-to an-oþer man, be malyce & wyckydnes. ffor þe more þe

As a stream stopped in one place, overflows another; so the sentence of the curse taken from one man, enters another;

[1] Abuile is a form of Abbeville (Lat. Abbatisvilla), and the surname of the writer who is better known as Cardinal John Algrinus or Halgrinus, Archbishop of Besançon, the author of sermons, and the annotator of the commentary to the Song of Songs by Thomas Cisterciensis (cf. Migne, Patr. Lat. tom. 206).

and as the sea stirred by the wind, breaks through the dikes; so the cursed man, the more he is reproved, the sooner he turns to sin again;

watyr in þe se is styred w*yth* þe wynde, þe more it flowyth, & brekyth out, ou*er* þe se-wallys in-to dyuerse placys. Ry3t so, þe more þe cursed man is styred w*yth* þe wynd of goddys woord, & w*yth* þe wynd of teching & of reprovyng, þe more ofte tymes þe wat*yr* of þe grete curs w*yth* þe stremys of his articles, be malice & wyckydnesse, entryth[1] in-to hym. he may seye with þe psalmystre: 'Torrentes iniq*ui*tatis conturbauer*un*t me[2].' þise stremys of wyckydnesse, þ*at* is, þe artycles of þe grete curse, haue turbelyd me. wha*n*ne þe watyr of þe se flowyth hey3ere, & be his stremys brekyth ouer þe se-walles in-to þe lowe grou(*n*)d, þ*a*nne drenchyth þe watyr þat grounde. Ry3t so, wha*n*ne þe wat*yr* of þe gret curs, w*yth* onye of his stremys, þ*at* is, w*yth* ony of his artycles, flowyth out of holy cherche, &, be þe entre of malyce & wyckydnes, brekyth in-to hym þ*at* is lowe & depe in synne, þ*a*nne þe sentence of þ*at* curs dren|chyth hym, & p*er*ysschyth his soule. þ*er*fore nedyth hym to crye w*yth* þe psalmystre[3]: 'Saluu*m* me fac, deus, q*uoni*am intr*au*er*un*t aque vsq*ue* ad a*ni*mam meam!' Saue me, þou lord god, for[4] watrys of cursyng*es* haue entryd my soule! 'libera me de p*ro*fundis aquar*um*[5]!' delyuere me, lord, fro þe depe watrys of cursys! 'Non me dem*er*gat t*em*pestas[6] aque, neq*ue* vrgeat sup*er* me puteus os suu*m*[7],' þat þe tempestys of þe watrys of cursys drenche me no3t, ne þ*at* þe pyt of lustys, w*yth* his mowth of t*em*ptacyou*n*, drenche no3t my soule.

and as an inundation drowns the ground;

[Fol. 7 b.]

so the curse of the church destroys the soul of man.

The flood of the deluge flowed all over the hills; so the great curse reaches the proud and the rich, as well as the poor.

þe watyr of noes flood was so depe & hegh, þ*at* it flowyd abouyn ony hyll in erthe, & drenchyd al þe world, saaf a fewe soulys. Ry3t so, þis watyr & þis flood of þe gret curs flowyth hy3e in-to þe hylles of prowde & ryche folk. Ps.[8] 'Montes gurges aquar*um* transijt.' þe swelwe of watrys of cursyng*es* flowyth in-to the hylles of proude & ryche men. þise wat*yr* of curs ou*er*flowyth þ*a*nne þe valleys of poore folk.

[1] MS. entryth entryth. [2] Ps. xvii. 5. [3] Ps. lxviii. 2.
[4] *fro* erased in MS. and corr. in the margin. [5] Ps. lxviii. 15.
[6] Omitted in MS. and added in margin, *t* being cut off by the binder.
[7] Ps. lxviii. 16.
[8] This quotation is not from the Psalms, but from Habakkuk iii. 1.

Ps.[1] 'Adaquauit eos velut in abbisso multa.' ffor vnethis is þere hyȝe ne lowe þat dredyth to be drenchyd in þere watyr of curs. Whanne a flood of reyn or of oþer stremys of watyr come in-to a pytt, & alwey abydeth þere-in stylle, þat pytt waxith depe wyth watyr. Ryȝt so, þat persone in whom eueremore entryth þe stremys of curs, þat arn, þe articlys of þe sentencys, is depe in curse. Ps.[2] 'Stetit vnda fluens, & congregate sunt abbissi.' ffor whanne þe watyr of curs euermore flowyth in, & is noȝt voyded out, þat man is depe in curs. Ps.[3] 'In me multitudo sonitus aquarum.' He may sey: In me is multitude of soundyng of watrys of cursynges. 'In fluminibus iratus es, domine, in fluminibus furor tuus[4].' þou lord god art wroth in þise flodys of þis gret curs, in þise flodys is þi felnes of wratthe. þe dowfe of noes schyp fonde no drye place to restyn him on, for þe watyr was so depe; þer-fore he turnyd aȝen to þe schyp. Ryȝt so, whanne þe holy ȝost may noȝt restyn in hym þat is depe in watyr of curse, he turnyth awey fro hym to þe schip of holy cherch̄, þat is, to alle god folk þat arn in grace. 'Quia in maliuolam (sic!) animam non introibit sapiencia[5].' In-to a malycyous soule in curs schal entre no wysdom of þe holy gost. þe cursyd man may sey þus wyth þe Ps. 'Veni in altitudinem maris, & tempestas demersit me[6].' I am come in-to þe depe of þe se of þe gret curse, & þe tempest þerof hath drenchyd me.

A pit which is never scooped out, grows deep;

so the man is deep in curse who is never absolved.

As Noah's dove returned to the ark;

so the Holy Ghost, if he cannot rest in man, returns to the church!

ȝif þou fell̄ in-to a depe pytt, & schuldyst be dronchyn, but þou were holpyn, and oon holpe þe out, & savyd þi lyif, þou were myche bonde to louyn him, & noȝt to hatyn him. And also, ȝif þou were blynd, & wentyst be þe weye to þat pyt warde, and schuldyst falle þere-in, & peryssche, but þou were led þerfro; ȝif oon led þe fro þat peryle of deth, þou were myche beholde to loue hym al þi lyve after. þe depe pytt is þe depe sentens of þe grete curs. þou art blynde in ignoraunce, & seest noȝt, ne knowyst noȝt þe watyr of þis pytt, þat is for

If thou hadst fallen into a pit,

or hadst come towards one, in blindness, thou wouldst be much beholden to love him who saved thee.

[1] Ps. lxxvii. 15.
[2] Not from Psalms, but from Exod. xv. 8.
[3] Ps. lxxvi. 18.
[4] Hab. iii. 8.
[5] Sap. i. 4.
[6] Ps. lxviii. 3.

to saye, þou art a layman, & knowyst noȝt þe artycles of þe sentencys, & art falle þere-in, & seest noȝt þe peryles, but
[Fol. 8 a.] schuldest perysche in soule endlesly in deth | of helle, ȝif þi
So, if the priest teaches thee the articles, and warns thee, of the great curse, thou shouldst love him all thy life.
gostly fadyr desyre hym in gostly techyng to warne þe of þe peryles þat þou art in, & helpe þe in-as-myche as he may, for to drawe þe wyth his good counseyl out of þat pyt of curs. þou awȝtyst noȝt to hatyn þi curate, but þou awȝtyst for to louyn hym al þi lyif. And awȝtyst gretly to desyre to heryn his warnyng & his teching, þat þe lyif of þi soule myȝt be sauyd. þowȝ þou be noȝt fallyn in þis pytt of þe gret curs, ȝit happely þou art so blynd in vnknowyng, þat, ȝif þis artycles of sentence were noȝt schewyd to þe, þou schuldyst vnwarly fallyn þere-in & perysshe. Myche art þou þanne beholde to þi curate þat schewyth to þe þo artycles of þe curs, wyth his warnyng & his teching, for to drawe þe fro þat perlyous (sic) pytt of curs þat þou fall noȝt þere-in.
Therefore, when I show you the articles of the sentence hereafter, be not wroth, but glad! And if you are guilty, amend; and if guiltless, beware!
þerfore, whanne I schewe to ȝou an-oþer day þe artycles of þe sentencys, beeth noȝt euyll payed wyth me, but beth glad to here hem. and ȝif ȝe fele ȝou gylty in hem, ȝerne amende ȝou wyth perfyȝt penaunce, þat ȝe perysshe noȝt in soule. And ȝif ȝe fynde ȝou vngylty in hem, beth ware & kepe ȝou þerfro; for ȝif ȝe dyed gylty wyth-oute repentaunce in ony of þo artycles, but ȝoure soule come aȝen to ȝoure body be goddys grace, & dede penaunce; þowȝ oure lady, alle aungellys, & seyntys togedere knelynge, prayed for ȝou, ȝe schulde be damnyd be þe ryghtwysnes of god. ffor god schal ȝelde euery man after his werkys in his ende. as he is foundyn in his deth, so schal he be demyd!
For God shall reward everyone after his doings.
As a sword severs the soul from the body,
ffor as a swerd, smytyng a dedly stroke, departyth þe soule fro þe body, & sleeth þat persone whom he so dedly woundyth; Ryȝt so, þe swerd of holy cherche, þat is, þe sentence of þe grete curs in ony of his artycles, smyteth & sleeth hem þat ben gylty þere-in; for it departyth god fro hem, þat is þe lyif of here soule, as a swerd departyth þe body fro þe soule of hem þat he dedly woundyth. and so þei ben dede, & alle here werkys/ for þei be departyd fro god & alle sayntes/ departyd fro þe helpe of þe passioun & þe deth of crist/ fro alle þe sacramentys and suffragys of holy cherch/ and whil þey ben in þat plyȝt/ þei
so the curse severs God from men,
and they are dead, and all their works,

schul neuere haue part of cristen mannys prayere in heuen ne in erthe! as wytnessyth seynt Austyn, whom þe lawe rehersyth, xj. q̄. iij. '*christianus*[1].' Alle þat ben gylty in þe artycles of þe sentence, tyl þei come to amendement, þei be cursyd in slepyng, in wakyng, in stondyng, in syttyng, in goyng, in lyggyng, in spekyng, in silence, in etyng, in drynkyng, & in all here werkyng. In þis cursyng, who-so deye vnrepentaunt, schal haue a dredeful ende! for ever!

℄ [*The Vision of Clerk Ode's Man.*]

Exaumple¶ I fynde in a tale de gestis anglorum[2] þat þere was a clerk of gret astate, þat hyȝt Ode, but he was cursed in his werkys, noȝt dredyng þe censure of holy cherche. he lay syke, & sente his man to lundon for lechecraft. His man, be þe weye, wente wyll, & nyȝt com | vp-on hym. he myȝte fynde [Fol. 8 b.] non herberwe but in an old forlatyn cote. þus he lay in an herne. þat nyght his mayster deyid. At mydnyȝt, feendys comyn in-to þat cote þere þe man restyd in þe herne, & in þe mydflore þey sett a brennyng chayre, in whiche here kyng as prince of feendys sate on hyȝe. A-forn hym was brouȝt forth, wyth opere feendys, þe soule of Ode, mayster of þat man restynge in þe herne of þat hows. þat man, seing þo feendys & þe soule of his mayster Ode in þe feendys hondys, was sore adred. þat soule of Ode, brouȝt in an yren leep all glowynge as fyir, cryed horrybely for peyne. þe kyng deuyl seyde to hym: 'Ode, þou hast lovyd wel ese & reste, tendyrnesse to lyn & to gon in softe & delycat beddyng & clothyng, & in swete bathys, & to slepe longe in bedde. þerfore þou schalt now tendyrly ben bathed & wasschyd!' þe feend dede hym be bathyd, & boyled, & sodyn, in pycche & oyle all sethyng ouer þe fyir. þe soule roryd for peyne as a feend, & seyde: 'Acursyd be fadyr, þat me begat, & modyr, þat me conceyuyd & bare[3], þat euere

Ode, a rich clerk, fell sick.

His man going to London for medical advice, lost his way, and found shelter in a deserted cottage. There he saw his master being tortured by fiends.

For his love of ease,

he was bathed in boiling pitch, that for pain he cursed his father and mother.

[1] The quotations from the Corpus Juris Canonici will be given in the modern form, with the page of A. L. Richter and A. Friedberg's edition (Leipsic 1879), put in brackets, as thus: cap. 32. Causa 11. quæstio 3 [i. 653].

[2] MS. in margin: 'narracio de *gestis* anglorum.'

[3] MS. in margin: 'maledixit patri & matri.'

brouȝt me forth, to be in þis plyȝt!' þe mayster deuyl seyde to hym: 'þou schalt ȝit speke bettre, er þou go! Be-cause þou ley softe in þi bed, & sleepe in tyme of þi goddys seruyse, & euere-more were iangelyng in cherche & in processyouns[1], þerfore þou schalt lyñ on a softe bed!' he made hym be leyd on a brennyng grydell̃ ouer brennyng wylde fyir. þus he was rostyd wyth brennyng bremston, wyth blowyng vnder of bel[wes]. whanne he was al for-rostyd, fryed, & scaldyd, & þus for-brent, he roryd as a deuyl for peyne, & seyde: 'I forsake my cristendam̃, I for-sake all̃ holy cherche, & alle þe sacramentys[2]! allas, þat euere I was baptysed, & toke any sacrament, to be þus forpeyned!' þe mayster feend seyde to hym: 'Ode, þou hast ben slowe to heryn goddys seruyse, of euyl wyll to heryn goddys woord, &, as a fals cristeñ man, brokyn þe comaundmentys of þi god. þou hast be redy to hyndere holy cherche, & redy to falle in-to þe artycles of þe gret curse; þerfore art þou þus rostyd. for þou art falsere in þi cristeñ lawe to þi god þan hethyñ men þat neuere toke cristendom̃. Ode, ȝit schalt þou speke bettre! þou hast be a glotoun & drunkelewe[3], & out of mesure louyd dely-cacyes & lustys of þi flesch. and þou louedyst no scharpenesse of penaunce. þou woldyst noȝt forsake þi synne, ne þi cursed werkys. þer-fore, after þin hete, þou hast thryst; þer-fore, þou schalt drynke!' he made hym drynke reed brennyng metal moltyn, tyl it ran out of his nose, eyȝin, & erys. þanne seyde Ode: 'Cursed be god in heueñ[4], þat euere he made me, þat euere he browȝt me forth, þat euere he bouȝte me wyth his blood, for to suffre þis peyne! I curse hym/ I forsake hym/ I forsake al þe mede of his passioun & of his deth!/ I curse, & I forsake marie, his modyr!/ I curse, & I forsake alle þe seyntys!/ I curse, & I forsake, al þe helpe of prayerys/ & al þe helpe & mede of gode werkys in heueñ & in | erthe!' In þis

For sleeping and 'jangling' in church,

he was roasted on a gridiron,

and he renounced christianity.

And for having been a glutton and drunkard,

he was made to drink molten metal, and he cursed God and the Saints.

[Fol. 9 a.]

[1] MS. in margin: 'mollicies et dormicio in tempore domini servitij & garulacio in ecclesia & processione.'

[2] MS. in margin: 'relinquo cristianitatem & ecclesiam & sacramenta.'

[3] MS. in margin: 'glotoun & drunkelewe.'

[4] MS. in margin: 'maledictus deus.'

drynk & in þise woord*ys*, he turnyd al blak lyche þe feend. Then he turned all black, and
þa*n*ne þe mayst*er* feend kyssed him, & seyde: 'Ode now art the master-fiend kissed him as
þou oure freend & oon of vs. þ*er*fore, þou schalt dwelle w*yth* one of his,
vs, & be rewardyd for þi synne þ*at* þou hast don to vs, & for
iangelyng in goddys seruyse.' þe grou*n*d openyd, þe feendys
þrewe him dou*n* to þe pytt of helle, þe erthe closyd a3en. þe and threw him down into hell.
feendys vanyssched awey. þe servau*n*t of Ode went hom a3en,
& fonde his mayst*er* deed & blak as pych.

þ*er*fore, þou man & wo*m*man þ*at* heryst þe woord of god w*yth* Therefore beware of the
þin erys, be ware of þe p*er*yle of þi synne & of þe articles of þe peril of sin,
gret curs! for 3if þou dredyst hem no3t, ne wylt no3t lefe hem,
but dyest w*yth*-oute repentau*n*s, þou schalt be bathyd, as Ode
was, in brennyng pych & oyle! þou schalt be rostyd and fryed
in þe fyir of helle! þou schalt drynken reed boylyng metal!
þou schalt be lyche þe feend! And as a woodman in frenesy
forsakyth & dyspyseth his god, so þou, for peyne, schalt in malyce
forsake þi bapte*m*, þi fadyr, þi modyr, & al holy cherch, w*yth*
alle here sacrament*ys*! þou schalt forsake þi god, oure lady, &
alle seyntys! þou schalt be lyche þe feend! þou schalt be
drenchyd in þe pytt of helle, as þe cursyd man Ode was, 3if
þou be gylty in þe grete curs, & deye w*yth*-oute repentau*n*ce!
Wha*n*ne þi curat schewyth to þe þe artycles of þe curse, go no3t
out of þe cherche, tyl þey be schewyd, for no cause, but here hem and hear the articles of the
w*yth* full wyll. & 3if þou be gylty *in* hem, be sory in herte, & great curse!
loue þi fadyr, þ*at* warnyth þe of þ*at* p*er*yle. & afte*r*ward to þi
confessour be schrevyn þ*er*e-of, & make amendys be þe cou*n*seyl
of þi confessour. and þa*n*ne schalt þou be blyssed, þ*er*e before
þou were cursyd; and þa*n*ne schalt þou be godd*ys* chyld, þ*er*e
before þou were þe deuelys chyld; þa*n*ne schalt þou be saued,
& come to blysse, þ*er*e before þou were in þe weye of dampna-
cyou*n*, and schuldyst a gon to helle! þus þou mayst
be chau*n*gyd, 3if þou wylt. Ps.[1] 'Hec mutac*i*o dext*er*e
excelsi.'

[1] Ps. lxxvi. 11.

[*The Contrite Scholar of Paris.*]

A scholar of Paris

Exaumple[1]. Cesarius dicit: A scolere of paryse dede horryble synnes, & was a cursed lyuere, & durst noȝt for schame be schreuyn þerof longe tyme. At þe laste, thurgh grace of god, he tooke sorwe in herte so myche, þat his sorwe ouercom his schame. he wente to schryvyn hym to þe priour of seynt victouris. but in his schryfte he hadde swyche sorwe, syȝhynges, & sobbynges in þe throte, & terys in þe eyȝin, þat his voys fayled, & he myȝt speke no woord. þe pryour bad hym go & wryte his synnes, & schewe hem to hym wretyn. he wente & wrote hem, & comm aȝen to þe priour, & no woord myȝt he speke to þe pryour, for wepyng & sobbyng. þanne to þe priour he took þe scrowe, wretyn wyth his synnes. þe priour redde hem. þei were so grete, þat þe priour askyd him leue to schewe þat scrowe wyth his synnes to an-oþer wysere man, to askyn hym counseyl be leve of þe scolere. In presens of þe priour, an-oþer man, an Abbot, lokyd on þe scrowe, & seyde to þe priour: 'here is wretyn ryȝt nouȝt.' þe priour seyde to þe abbot: 'þis ȝunge man wrote here-inne his synnes, & I redde hem in þis same scrowe; but now I se þat god, of his mercy, hath forȝouyn þis scolere his cursed synnes,[2] for his grete sorwe & penaunce. And in tokne þereof, | his synnes are don out of þis lettere be goddys grace.' þe Abbot & þe priour togydere seydin to þe scolere þat god had voydyd his synnes out of þat lettere, in counfortyng him þat his synnes ben forgeuyn. þanne wente þe clerk hom blyssed, þat be-forn was cursyd, and afterward led a blyssed lyif in-to his ende. And þanne he wente vnto þe blysse of heuen.

was so sorry for his sins, that in confession, his voice failed.

The prior bade him write them down.

With the scroll, the prior went to ask an abbot's counsel,

but there the writing had vanished from the scroll,

[Fol. 9 b.]

and the scholar's sins were forgiven.

Therefore, hear the articles of the curse,

Ryȝt so, whanne þe articles of þe curs be schewyd before ȝou, goth noȝt awey, but pacyently heryth hem, and ȝif ȝe be vngylti, beth ware, & fleeth hem, and ȝif ȝe be gylty, be sory in herte, & dredyth hem, & louyth ȝoure curate, þat warnyth ȝou of ȝoure peryles! and ȝerne, wyth full sorwe of herte, beeth schreuyn,

confess,

[1] MS. in margin: 'Exemplum cesarij.'

[2] MS. | synnes | cursed.

& makyth amendys, be þe cou(*n*)seyl of 3oure confessour! And þanne, as þis clerk, 3e schal be chau*n*gyd fro curs to blysse, fro synne to *g*race, fro peyne to ioye! Ad quod nos p*er*ducat &c. and amend!

Cap*itulu*m Tercium.

Sentencie.

ÞE o*þer* day, I tolde 3ou in general þ*at* 3our body is a pyt of lustys, and þe grete curse is þer*e*-in as a corrupt wat*yr*. but þis day & o*þer*e dayes folwyng, I schal telle 3*o*u in specyal þe stremys of þe wat*yr*, þ*at* is, þe articles of þe gret curse. The articles of the curse

BE holy cherche it is ordeynid þ*at* curatys of ma*n*nys soule owyn to schewyn iiij. tymes in þe 3ere, or do schewe, to here p*er*yschenys þe artycles of þe sentens of þe grete curs whiche þ*at* arn most vsed. And þise artycles schulde be schewyd in eu*er*y qwartere of þe 3ere onys, or oftere 3if it were nede, þ*at* is for to say, in þe soneday next aft*er* þe feste of seynt My3hell, or ellys in þe ferst soneday of Aduent, in þe ferst soneday or þe thredde soneday of lentou*n*, and in þe soneday next aft*er* wytsoneday, and in þe soneday next aftyr la*m*messe day. Ex consil*iis* oxo*n* p*rim*o & ij. celeb*ratis*[1]. And þise artycles, 3if it were nedeful, schulde be schewyd solemnely, þ*at* is, w*yth* cros standyng, w*yth* bellys ryngynge, w*yth* candelys brennynge, & after-ward quenchyd. Ex consil*io* oxo*n* ij. celebrato; ex const*itucionibus* d*omi*ni Joha*nn*is Mepham[2] & d*omi*ni Joha*nn*is Stratford[3]. have to be shown four times a year,

þise sentencys schulde be schewyd vnder þ*is* forme: Be þe by this formula.

[1] The first A.D. 1160, the second A.D. 1222; cf. Concilia Magnae Britanniae et Hiberniae, ed. Wilkins, i. pp. 438, 585.

[2] Simon Mepham, Archbishop of Canterbury, 1327 till 1333. *Johannis* in MS. is mistaken for *Simon*; cf. p. 19, l. 27. Mepham's Constitutions in Wilkins, ii. pp. 552, 560.

[3] Ioannes Stratford, Archbishop of Canterbury, 1333 till 1348. His Constitutions ed. Wilkins, ii. pp. 675 sqq.

auctoryte & powere of almyȝty god, fadyr & sone & holy gost, and of þe gloryous mayde marie, modyr of god, oure lord ihesu crist, & of seynt Myȝhel archaungyl, & of alle archaungelys & aungelys; be þe auctoryte of seynt Johun baptyst, & of alle holy patriarkys & prophetys, and of þe holy apostlys Petyr & powle, & of seynt Johun þe euangelyst; be þe auctoryte & powere of þe blyssed marterys, Steuen̄, laurence, & seynt Tomays, & of alle holy martyres, & of alle holy confessourys; be þe auctoryte & powere of þe blyssed maydenys Katerine, Cristine, & Margarete, & of alle holy maydenys, & of alle holy sayntes, þat is for to seye, be þe auctoryte & power of all holy cherch̄ in heuen̄ & in erthe, we denounce & schewe acursyd in þe sentens of þe gret curs, þat is to say, we schewe hem dampnyd & departyd fro god, and fro alle prayerys & suffragys of holy cherch, and fro alle þe sacramentys. And we schewe hem to be takyn to þe powere of sathan, þe fend, to deth, & to dampnacyoun of body & of soule, tyl þei come to amendement
[Fol. 10a.] be verry penaunce, & ben | asoyled. Alle þo þat wytingly & malyciusly fallyn in ony artycles of þe sentence of cursyng, of þe whiche I schall schewe summe to ȝou at þis tyme, & summe at oþere tymes for lesse tarying.

Accursed are they who deprive church or chapel of any right or privilege,

¶ We denounce acursed alle þo þat malycyously depriue of here ryght & of here lawe holy cherche or chapell, cherchęȝerd or chapelȝerd, or ony oþer place halwyd or pryuylegyd. In þis arn vnderstondyn acursyd alle þo þat takyn fro holy cherche his ryght, & alle þat brekyn þe fredom of holy cherche, eythyr generall fredom, þat longyth to all holy cherche, eythir particulere fredom, þat sum cherche, in party & in specyall, hath more þan an oþer, whethir þe fredom be spirituał or temperał. And be þis artycle are þei acursyd þat pursewyn wryttes or letterys in ony lay court, to lettyn þe proces of lawe of holy cherche in swyche causys þat schulde be demyd be non oþer lawe. And alle þat falsly [lettyn?] ony processe of archebysschop or bysschop, or flen awey fro vnder here lawfull correccyoun. Ex consiliis oxon̄ primo & ij. celebratis, capitulo primo.

and who hinder

¶ Also alle þo ben acursyd þat lettyn or trubelyn, be powere,

dreed, or counseyl, þe pees of oure kyng & of his reem, or purposin, comettyn, castyn, or ymagyn deth, or dysseyȝt, or ony oþer wrong. to þe kyng or qween, or to here chyldere, to lettyn here lawe or here ryght. In þis artycle is vnderstonde acursyd, noȝt only comoun ryserys aȝens þe pees, but alle opyn thevys & oþere þat impugne aȝen þe lawe & þe ryȝt of oure kyng & of his reem. And alle þat beryn fals wytnesse wyttyngly, or procuryn þer-to, or brynge forth swyche wytnessys, for to lettyn ryȝtfull matrimonye, or for to dysheryte ony persone of his ryght. And alle aduocatys þat in causys of ryȝtfull matrimonye malycyously potyn forth false excepcyouns, to lettyn trewe matrimonye, wherfore þe proces of þe cause is lettyd & taryed. Ex consilio oxon̄ c. p.(?) celebrato & ex constitucionibus Johannis Stratford capitulo ij. & Lamhethe[1].

the king's peace, or the law of his realm,

¶ And alle þo arn acursyd þat for malyce, or wynnyng, or fauour, or for ony oþer cause, dyffamyn or slaunderyn ony persone, & apeyryn his name among gode men & worschipfull, þere he was noȝt defamyd be-forn, & for þat slaundre he is put to his purgacyoun.

and slanderers,

¶ Also alle þo þat malycyously puttyn forth, or procuryn, ony stryif, debate, or ple, in patronage of ony cherch in tyme of voydaunce, wherfore þe verry patroun is lettyd þat tyme of his ryȝt.

and who hinder a patron's *right*,

¶ And alle þo ben acursyd þat forsakyn to fulfyllen þe comaundement of þe kyng, whan̄ he sent out to takyn hem to prisoun þat ben opynly acursyd; & alle þat lettyn þe takyng of hem, or procuryn to lettyn; and alle þat helpyn hem to be delyuered out of prysoun vnryȝtfully, aȝens þe lawe & chastysyng of holy cherche. And alle comoun baratourys, felouns, & here mayntenourys, conspyratourys, confederatourys; alle þat wyttyngly takyn on hande false qwarellys, alle forswererys on þe holy doom̄ in assyses, a-fore kyng, iustyses, or a-forn ony oþer lawefull, spiritual or temporall, & þat principally in

and who refuse to imprison, or hinder men from imprisoning the excommunicate,

and all common disturbers,

[1] The Constitutions meant here, are those published in London (Lambeth), 1342. Wilkins, ii. pp. 681 and 696. The chapter quoted is on p. 702.

dysherytyng or in depryving þe ryght of holy cherch̄, or in lettyng þe dedys wyll̄, or trewe matrimonye. Articuli *predicti* colliguntur ex consil*iis* oxon̄ & ex const*itucionibus* Stratford & Lamheth̄.

and who, for gain's sake, prevent the agreement of pleaders in law-courts,

[Fol. 10 b.]

¶ We denouncyn hem acursed þat mede takyn, to lettyn þe pees, þat þe partyes pletyng & stryvyng in þe lawe to-gedere schulde noȝt ben acordyd. And | þey may noȝt ben a-soyled, tyl þey haue payed aȝen to þe ȝyvere þat þey haue take, & als myche to pore folk. Ex const*itucionibus* Octoboni, *capitulo* 'Cum *partes*[1].' hoc intellige de iudicib*us* & alijs, qui non sinunt p*ar*tes concordare, & in q*uantum* in se est, impediu*n*t concordia*m*.

and who injure or steal any of holy church property,

¶ Also we schewyn alle þo acursyd þat in vyolens & malyce wastyn, brekyn, p*er*ysschen, dystroyen, occupyen, stelyn, ledyn, beryn, or do beryn, awey þe godys þat longyth to graungys, manerys, or to possessiou*n*s of p*re*latys, or p*er*sou*n*ys, vykerys, or of ony o*þere* men of holy cherche, aȝens þe wyll̄ of hem or of here deputeis, or of here keperys of þo godys, & alle þat helpe þ*er*e-to, or ȝeue þ*er*-to fauo*ur* or coun*s*eyl. Ex const*itucionibus* Octoboni, *capitulo* 'Ad tutelam[2].'

and who drag out of a church any one who has sought asylum,

¶ We schewyn alle þo acursyd þat violently drawyn out of holy cherche or cherch̄ȝerd, out of cloystre, or place p*r*iuyleged, ony p*er*sone þat fled thedyr for socour & helpe, but it be in swyche causys as þe lawe ȝeuyth leue. Alle arn acursed þat lettyn hem of here lyiflode, whil þey ben in holy cherche. And

and who rob, break, or burn, a church or any sacred object of worship.

alle þat robbyn, brekyn, or bre*n*nyn, holy cherche violently, or chapel, or place relygyous, or o*þere* placys halwyd or p*r*iuylegyd, or brekyn crosses, awterys, or ymagys, in dyspyȝt & vyolens. Be þis artycle are þey vnderstonde acursyd þat stelyn or beryn violently out of holy cherche holy cherch̄ good, or ony o*þer* good, put þ*er*e to be kept, or beryn awey, or stelyn holy cherche good out of ony o*þer* place vnhalwyd. And alle arn acursed þat ben wel payed, þat swyche thynges schulde be don in here name,

[1] Ottobonus, Cardinal, P. R. Legatus; his Constitutions were issued A.D. 1268. Wilkins, ii. p. 12.

[2] Ibid. p. 3.

be here servaunt*ys*, or op*er*e vnder here powere, & alle þat 3euyn þ*er*-to helpe, coun*s*eyl, or fauour. *Predicti articuli* colliguntur ex consil*iis* oxon̄, Octobo*ni*, & ex const*itucionibus* Stratford, Lamheth̄, & Redyng[1], & ex*travagantes* de sen*tencia* ex*communicacionis*, 'Tua nos[2],' & *capitulo* 'Conquestus[3].'

¶ And alle þ*at* malycyously don a3ens ony of þe articles þat are conteyned in þe grete chartr*e* & in þe chartre of þe forest, which sentence was 3ouyn vpon hem þat trespasyn in þo artycles be Boniface, erchebysschop of cau*n*tyrbury[4], and be v. op*er*e bysschopys, his suffraganys, whiche sentence hath oft̄e be confermyd at þe court of rome. in þe grete chartr*e* ben xxxiij. articles; In þe chartre of þe forest ben xl. artycles; a3ens whiche artycles þe trespasour*ys* ben acursyd, 3if þei knowyn it. and who infringe the articles of the Great Charter and of the Charter of the Forests,

¶ And alle þ*at* dyffowlyn holy cherch̄ violently, in schedyng of man*n*ys blood opynly, or in doing openly þe synne of lecchery, or ony op*er* foul & horryble syn*n*e, wherfore holy cherch nedyth to be recon*s*yled. And alle þ*at* vyolently & vnry3tfully brennyn howsys. And alle clerkys arn acursed þ*at* beryn armys a3ens þe pes, & felawyn hem w*yth* thevys & w*yth* op*er*e mysdoerys, & alle þ*at* comau*n*dyn op*er*e to don raveyn & thefte, & alle raueynour*ys*. And þey may no3t ben assoyled, tyl þei haue m*a*de restitucyou*n*, be þe doom of here bysschop. Ex const*itucionibus* Octobo*ni*, '*Quoniam* in armis[5].' and who pollute a church, and incendiaries, and clerks who wear arms, or associate themselves with thieves, etc.

[1] At the Council of Reading, A.D. 1279, Archbishop John Peckham of Canterbury (1279 till 1292), published part of his Constitutions. Wilkins, ii. p. 33.

[2] The Extravagants are now quoted thus: c. 19, X. (scil. extra) de sententia excommunicationis. 5. 39 [Corpus Juris Canonici, ii. 896].

[3] Ibid. c. 22.

[4] Bonifacius de Sabaudia, elected 1240, consecrated 1245, died 1270. His Constitutions published at Lambeth, A.D. 1261. (Wilkins, i. p. 746.) In this place, however, the quotation of Boniface seems to be a mistake. In his Constitutions, he only refers to the breach of forest-law committed by clergymen, which did not involve excommunication (Wilkins, i. p. 750). The fact alluded to in the text, took place under Archbishop Robert Winchelsey in 1298, after King Edward I had solemnly confirmed the Great Charter and the Charter of the Forests at Ghent, in November 1297 (Wilkins, ii. p. 240).

[5] Wilkins, ii. p. 3.

and who hinder wills or legacies,

¶ Also we schewyn hem acursed þat lettyn, or procuryn to lettyn, þe last wyll of þe dede; namely in swyche thynges as þey mowe lawfully beqwethe, by lawe or by consuetude. And also alle þo þat lettyn, or procuryn to lettyn, wyif | or sengle womman, here owen wyif or oþeris, þat þei mowe noȝt frely makyn here testament of suche thinges þat are ryȝtfull & lawefull, or of suche thynges þat arn vsed be custome. Ex constitucionibus Bonifacii capitulo 'Contingit[1],' & ex consistoriis aliorum archiepiscoporum cantuariensium. ℭ

[Fol. 11a.]

and who accumulate prebends,

¶ And alle þey bene[2] acursed þat receyvin & holdyn pluralyte of cherchys, hauyng cure of soule, but ȝif it be by dyspensacyoun of þe court of Rome. Ex Constitucionibus Rading, capitulo primo[3].

and usurers, and all guilty of simony,

¶ And alle opyn goulerys arn acursed; & alle þat opynly vsyn symonye. Ex constitucionibus oxon, Radyng, & Peckham[3]; & extravagantes de vsuris[4].

and witches,

¶ And alle wytchys arn acursyd, & alle þo þat on hem byleuyn in here wycche-craft, & alle þat hem fauouryn. Ex consiliis oxon j. & ij. celebratis, c° p°; & per Raymundum[5].

and heretics,

And alle heretykys, & alle þat consentyn to hem, or beleuyn on hem in here heresye, or counseylin, helpyn, defendyn, fauouryn, or receyvyn. Ex consit oxon, c° p°; & ex constitucionibus Stratford, c. ij.; iiij. q. j. c. p°[6]; & extra de hereticis, c. 'Ad abolendam[7]'; & c° 'Quicunque[8]', & c° 'Sicut ait,' libro vj.[9]

[1] This seems to refer to several chapters on p. 754 in Wilkins' Edition, vol. i.

[2] Added with red ink.

[3] Wilkins, ii. p. 33 squ., and p. 51 squ.

[4] c. 1. (2. 3.) X. de usuris, 5. 19 [ii. 811 f.].

[5] The authority quoted is, no doubt, the 'Summa S. Raymundi de Peniafort' which has been written after 1234, and printed (for the first time?) at Rome, 1603, together with the gloss of John of Friburg, which is based on the 'Apparatus ad Summam Raymundi' by William de Rennes.' (Cf. Schulte, Geschichte des Canon. Rechts, ii. § 99.)

[6] Quotation from Gratian: capit. 2. Causa 4. quæstio 1 [i. 537].

[7] c. 9. X. de haeret. 5. 7 [ii. 780].

[8] c. 2. de haeret. in VIto. 5. 2 [ii. 1069]. For the Liber Sextus, see preface.

[9] c. 8. X. de haeret. 5. 7 [ii. 779], (not in VIto.).

¶ Also we schewyn acursyd alle þo þat beleuyn noȝt on þe sacrament of þe awtere to be goddys flesch & his blood in lyknesse or breed & wyn; & alle þat beleue noȝt in þe oþere sacramentys of holy cherch, & in þe artycles of oure feyth, as þe cherch of Rome beleuyth, & as holy cherche beleuyth & techyth. Ex consit oxon & ex constitucionibus Stratford; & iiij. q. j. c° j° & ij[1]; & extravagantes de hereticis, c. 'Quicunque[2]'. and who do not believe in the eucharist and in the other sacraments,

¶ And we denounce acursed alle makerys of fals monye, & clyppers, & wasscherys, & alle þat wyttyngly & falsly makyn or vsyn false busschellys & oþere false mesurys, elle-ȝerdys or met-ȝerdys, false auncerys, false weyȝtys & scolys, lesse in mesure & in weyȝte þan þe statute askyth. Ex consil. oxon c. p°; & ex constitucionibus Stratford c. ij. and false coiners, and who use false measures,

¶ And alle þo arn acursyd þat, in toun or in here howsys, kepyn, or defendyn, or mayntenyn wyttyngly, an opyn theef, after þe tyme þat þei ben thryes monestyd of here ordenarye, in specyal or in generall, but þey putte þat theef awey fro hem. Ex constitucionibus Octoboni c. xliij. 'Contra latronem[3].' and patrons of thieves,

¶ We schewyn alle þo acursed þat for malyce forbydden or lettyn oþere of here deuocyoun, þat þei schuld noȝt offryn at massys of weddynges, & at puryficacyouns, ne at massys for þe deede, but o masse-peny. alle þat takyn þat offryng to here owyn vse, or swyche an-oþer lytel quantyte; or, ȝif more be offeryd þan o messe-peny, alle þat takyn such offryng to here owyn vse, or to ony oþer vse, aȝens þe wyll & þe leue of hym þat owyth to haue þat offryng; þey arn acursed. Ex constitucionibus domini Symonis Mepham, cantuariensis archiepiscopi[4]. and who hinder the devotions of others, or keep offerings to themselves,

¶ Alle þat dyffoulyn nunnys arn acursyd, because þei makyn hem to breke & to dyffoule in leccherye here chastyte & here contynence. Ex constitucionibus Lamheth, Pecham, capitulo 'Tantum inualuit[5].' and who dishonour nuns,

[1] See p. 18, note 6.
[2] See p. 18, note 8.
[3] No such chapter in Wilkins.
[4] See p. 13, note 2.
[5] Peckham's Constitutions, published at Lambeth, A D. 1281. Wilkins, ii. p. 58.

and murderers, ¶ Alle þo þat wrongfully slen or murderyn ony man. Ex const*itucionibus* Stratford c° p° ; & consil oxon̄ c° p°.

and false 'tithers,' ¶ And alle false tyther*ys* þat wyttyngly tythen vntrewly a3ens þe lawe & a3ens þe custom̄ of þe cuntre; And alle þat coun- 4

[Fol. 11 b.] seylin þer*to*, comau*n*dyn, | or styren o þ*er*e þerto; And alle

and who steal tithes, þ*at* malycyously stelyn tythe, or takyn to he*m*, & wrongfully w*yth*-holdyn, or, for ony vsage, dystroyin tythes, or don hem dystroyen wylfully. 8

or offerings in silver or wax, ¶ And we schewyn acursed alle þo þ*at* in vyolens stelyn, or takyn to her*e* owyn vse, or to ony o þ*er*e men*n*ys vse, ony offryng in syluer, in wex, or i*n* ony other thyng*es*, or ocupyen hem in ony o þ*er* manere, whiche offrynges ben offryd in cherchys, or 12 in chapellys, porchys, or cherche-3erdys, chapel-3erdys, or in oratoriis, at awterys, crossys, or ymages, or at relykys, or in ony o þ*er* placys of tou*n*, offryd be-cause of goddys worship ; or þo offrynges dyspose for ony vsage, or for ony colour*e* of ony 16 good werk a3ens þe wyll of hym þ*at* þo offryngys longe to, by lawe or p*r*iuylege ; And alle þ*at* þ*er*-to 3yuen comau*n*dment, fauour, cou*n*seyl, helpe, or comfort. Ex const*itucionibus* Stratford c. 'Immoderate[1],' hoc intellige ver*um*, n*isi* talis p*er*cepc*io* ob- 20 lac*ion*u*m* ex causa legiti*m*a p*er* epi*scopum* loci p*r*imit*us* fuit app*r*obata.

and lords who prevent their tenants' debts and legacies from being paid, ¶ And alle þo arn acursed, lordys of þe fee & o þ*er*e, þ*at* wyl ℭ no3t suffryn, but lettyn, þ*at* þe dettys of þe dede vnder here 24 lordschip, whiche weryn here tenau*n*t*ys*, mowe no3t be payed of þe mevable godys; ne þe porcyou*n* of þe godys mowe no3t be delyu*er*ed to þe wyif & to þe chylderyn, to þe fadyr & modyr, þ*at* longyth to hem be ryght, & lawe, & custome of þe cuntre ; 28 And þo lordys & here baylyes þ*at* takyn to hem þe godys of here tenau*n*t*ys* þ*at* dyen vntestate, ou*er* þe dette dewe to hem, feynynge be colour*ys*, & wrongfully schewynge in here stretys swyche rentys & m*er*cyment*ys*, & swyche o þ*er*e feynyd dettys, þ*at* 32 alle þe godys of þe dede are to lytel, to aqwyte þe dette to þe lord ; so þe ordinaryes are lettyd to dyspose þe godys for

[1] Wilkins, ii. p. 705.

helthe of þe soulys; And alle þat ȝeuyn to þise dedys helpe, coun*s*eyl, asent, or fauo*ur*, arn acursyd; And alle þ*at* arn wel plesyd þ*at* swyche thynge*s* are don in here seruyse or in here name. Ex const*itucionibus* Stratford, c. 'Accedit in nouitate[1].'

¶ And alle þo arn acursyd þ*at* on here dede-bedde alyenyn, or ȝyuen awey, here good in defrawde, & in hyndryng oþ*er*e men of here dette & of here ryȝt, & in defraude of here wyves & chylderyn, to lettyn hem fro þe porcyou*n* þ*at* longyth to hem, be ryȝt & be custom̃ of þe cuntre; And alle þat takyn wyttyngly swiche ȝiftes, or pro*c*ure [oþere?] þerto, to do swiche fraude; & alle þ*at* ȝeuyn þ*er*-to coun*s*eyl or styring, to bryngen oþ*er*e to swyche dedys. Ex const*itucionibus* Stratford, c. 'Cordis dolore[2].' and who give away their property fraudulently,

¶ We schewyn acursyd alle þo þ*at* makyn ony contract of mat*r*imonye, or are weddyd to-gydere in ony degre of kynrede, or of affinyte, or of ony gossyb-rede, forfeudyd be lawe, or in ony degre þ*at* hath a lawfull lettyng, ȝif þei þise degrees knowyn; And alle þ*at* helpin or pro*c*uryn þ*er*-to wyttyngly. and who are married in any degree of affinity prohibited in the law,

And alle preestys þ*at* wyttyngly & wylfully solem*n*yzen swyche vnleefful mat*r*imonye, or weddyn ony oþ*er*e but here owyn parysschenys w*yth*-oute leve, or weddyn w*yth*-oute þe banys askyd; And alle þ*at*, be strengthe, manace, or dreed, don swyche weddynge*s* be solem*n*ysed, & w*yth*-oute syb-rede*s*, | in cherchys, [Fol. 12 a.] in chapellys, or in oratoriis; & alle þat ben þ*er*e pr*es*ent at swyche weddynges, gylty þer-of, & wyttynge, & wel payed þ*er*-wyth. In const*itucionibus* Stratford, c° 'humana[3].' and priests who celebrate at such weddings, and aiders and abettors and witnesses thereof.

¶ Þis day schal I schewe ȝou no mo artycles of þe sentence, tyl an-oþ*er* day. haue þise in ȝoure mynde, & loke, ȝif ȝe fele ȝou gylty in ony of þise artycles; &, ȝif ȝe be gylty þ*er*-in, ȝerne beth schrevyn þ*er*-of, & doth no more so, for dreed of wreche. Mind these articles!

[*The End of the Obstinate Sinner.*]

¶ Bede tellyth, in gest*is* Anglor*um*[4], þ*at* þ*er*e was a man, cursyd in his werkys, &, wha*n*ne he was taw3t or repr*o*uyd, he beleuyd A wicked man

[1] Wilkins, ii. p. 707.
[2] Ibid. p. 706.
[3] Ibid. p. 707.
[4] MS. in margin: 'narr*acio*.'

it noȝt, but was rebell & dyspytous. he dede þe werse & noȝt
was obstinate unto his end, þe betere. He was so obstynat in his cursyd synne, tyl his ende
com̄ of his lyif. he lay seek. he seyde to þe peple aboute
when he had a vision of hell. hym: 'I se helle opyn, & my place redy made þere. I schal
sytten be Judas, Cayphas, & Pylat.' þe peple badde hym be
sory & be schreuyn, & to makyn amendys be perfyȝt penaunce
to hem þat he dede wrong. he answeryd hem aȝen, & seyde:
But he was not able to confess, or amend, because he had never repented before. 'I may no sorwe haue. I may noȝt schryue me. I may haue
no wyll to make amendys. grace is gon fro me. Ffor, whanne
I myȝte haue don penaunce, þanne wolde I noȝt, and now, þowȝ
I wolde, I may noȝt. I haue be so longe in my cursed synne,
wyth-oute verry repentaunce; þerfore, now haue I no grace to
be in wyl to do penaunce, ne to aske mercy, for þe doom of
dampnacyoun is ȝouyn vp-on me.' In þise woordys his soule
So his soul went to hell. went out of his body to helle. his body stanke as ony careyn.

¶ Ryȝt so, obstinat in ȝoure synne & þe artycles of þe grete
curs, ȝif ȝe duryn, & be rebell & wroth to heryn hem, or to
be reprouyd of hem, or fleen awey out of þe cherch̄, þat ȝe
schulde noȝt here hem, þanne, in ȝoure ende, grace schal fayle
ȝou, so þat ȝe schul noȝt mowe do penaunce, ne askyn mercy.
And so ȝe schul sodeynly, for ȝoure obstynate curs, sytten in
Therefore, hear the articles, and forsake your sin in time! helle wyth iudas, cayphas, & pylate! þer-fore heryth þise
artycles, & kepyth hem in herte, & fleeth hem, ȝif ȝe be vngylty,
& leuyth hem, ȝif ȝe be gilty, wyth sorwe, & schryfte, & wyth
satysfaccyoun, betyme, er synne forsake ȝou; and þanne ȝe schul
be blyssed of god & sauyd, þere ȝe were before cursyd!

[*The Sinful Woman and the Abbot.*]

¶ Exaumple Ex vitis patrum[1]. þere was a synful womman, ℭ
& cursed in here werkys; here name was Thaysis. sche was
wonder fayr, but sche was comoun of here body to alle þat
Abbot Pannicius went to Thaisis, a sinful woman. desyred here. An abbot, þat hyȝt Pannicius, in seculere wede
of a lay-man, wente to here, and ȝaf here xij. d/ to lye by here.

[1] MS. in margin: 'narracio.'

Sche led hym in-to a chaumbre, & bad hym gon vp to a bed þat
þere was wel arayed. Þe Abbot seyde to here: 'Is þere no
priuyere place?' Sche seyde: 'ȝis.' Þe Abbot seyde: 'go we
thedyr!' Sche seyde: 'ȝif þou drede man, no man schal se þe
here in þis place! ȝif þou drede god, in what place þat euere we
be god schal sen vs!' Þe abbot seyde: 'Knowyst þou þat god
seth alle priuytees?' Sche seyde: 'ȝa, I knowe god, and þat
god schal turmentyn & damnyn soulys for synne.' Þe Abbot
seyde: 'Why dredyst þou noȝt god þanne, þat dampnyst þin
owyn soule to helle, & lesyst þin owyn soule & alle þe soulys
þat þou steryst to synne? and noȝt only þou schalt haue [peyne]
for þin owyn synne, but þou schalt haue als manye peynes as
þou hast loste soules!' Sche herde þis, & fell doun to þe Abbotes
feet, wyth gret weping, | and askyd god mercy. And, at þe [Fol. 12b.]
byddyng of þe [abbot], in syȝt of all þe peple in-myddes of þe
markett, sche brente all þe tresoure þat sche had takyn for here
leccherye, and was closyd in a selle of þe abbot, enselyd wyth
his seel, .iij. ȝere. Sche eet but breed & watyr, and flatt on þe
ground cryed: 'god, þat madyst me, haue mercy on me!' At
þe iij. ȝerys ende, be reuelacyoun, it was schewyd fro heuen þat
here synnes & here cursede dedys were forȝeuyn here thurgh here
gret penaunce, & in þat reuelacyoun was schewyd in heuen
a gloryous bed, arayed & kept wyth aungellys, & þe keperys of
þat bed seydyn: 'In þis bed of ioye schall Thaysis, þat comoun
woman, restyn with endles blysse, for sche be-tymes forsook
here cursed synne, wyth perfyȝt penaunce!' þanne was sche
takyn out of here selle fro here penaunce, & lyved in grace,
& deyid, & wente to þat ioyfull bed.

But when he wanted to be shown to a more retired place, she said: 'God will see us wherever we are!'

Then the abbot moved her to repentance.

And she burnt all her treasures,

and lived as a recluse for 3 years.

Then, by revelation, she saw a glorious bed in heaven, ready to receive her.

Ryȝt so, forsakyth ȝoure synne & ȝoure cursede dedys, wyth
perfyȝt penaunce, betymes, &, þanne, blyssed fro ȝoure synne ȝe
schul turne to grace in ȝoure lyvyng, & gon to þat gloryous bed
in heuen at ȝour ende! Ad quod &c.

Therefore, repent in time!

Capitulum Quartum.

Sentencie.

More articles of the great curse.

THE oþer day, I schewyd 3ou summe artycles of þe grete curs, & now I schal schewe 3ow mo articles of hem; takyth hem, & knowyth hem, & beth ware!

Accursed are they who hinder the gathering of the tithes,

we schewyn acursed alle þo þat malycyously lettyn, or do lettyn, men of holy cherch or here seruauntys, to entryn in-to here feeldys & in-to here londys, wherthrugh þei may neyther gaderyn here tythes, ne kepyn hem, ne fecchyn hem; and alle þo þat beryn awey þo tythes, or do beryn awey, or wastyn, or do wastyn, or ony oþer harm don þer-to, or pro-curyn to do þer-to;

and who tithe badly, unless presents be given or promised to them,

And alle þat tythen þe werse or þe lesse, but ferst be 3ovyn hem hosyn or glovys, syluer, ale, wyn, or swiche oþere 3yftes, or ellys, tyl swiche 3iftes be be-hy3t hem;

and who do any harm to priests for pleading in church-courts,

And alle þat malycyously tachyn, arestyn, or endyten, or don be don ony oþer grevaunce, to men of holy cherch, for þey haue pursewyd here ryght in holy cherch court. Ex constitucionibus lamheth, Pecham, 'Tantum inualuit[1].'

and who deduct the cost of labour before tithing the produce of their land,

¶ And alle þo þat 3euyn þe tythe scheef to þe reperys for here hyre, in takyng vp here cost for þe repyng, & 3euyn þe xj. scheef for þe tythe; And alle þo þat for defrawde marke no3t here tythe, & decryin thevys seruauntys of men of holy cherch, because þei fecchyd awey þe tythe of here londys, or hyndryn hem, or dyssesyn hem þat for defraude were no3t markyd, to colouryn causis of debate, in puttyng vp-on hem, þat þey leddyn awey oþere mennys good in name of here tythe.

and who prosecute men of holy church for carrying tithes through, or from, their fields,

¶ And alle þo arn acursed þat vexin in lay court, wyth grete expunsys in pletyng & in trauayle, men of holy cherch or here seruauntys, be-cause þei lede awey here tythes thrugh here londys; and alle þo þat malycyously lettyn swyche tythes to be fetchyd out of here feeldys, be weyis vsed of old tyme, & don

[1] See p. 19, note 5.

hem gon ferr aboutyn w*yth* here cartys be long compas; And alle þo þ*at* suffren no3t þe tythes markyd on here londys to be led awey of hem þ*at* þey longe to, as longe as ony corn of here owyn leuyth on þe lond, or ellys in full wyll suffre þo tythes to be wastyd & dystroyed. Ex const*itucionibus* Stratford, c° | [Fol. 13 a.] 'Erroris dampnabil*is*[1].'

¶ And alle lordys, & here baylyes, & o þ*er*e, þ*at* forbydden here tenaun*tys* þ*at* þei go no3t out of þe lordschi℘, for no somoun*yng*, to appe*r*e before þe ordinarie, neyther for correccyoun of here synnes, ne for provyng of testament*ys*; And alle þo þ*at* in þe letys of here lordys lettyn, or p*ro*curyn to lettyn, þ*at* here tenaun*tys*, for no somoun*yng*, schal no3t gon out of þe lordschi℘ to appere afore here lawfull ordynarie. Ex const*itucionibus* Stratford, 'Accedit in nouitate[2].' and lords who forbid their tenants to appear before their ordinary,

¶ And alle þo þ*at* endy3te℩ ordinaryes wrongfully for extor- cyoun*s*, or atachyn, or arestyn, or enprysoun, hem, & make hem to answere in lay-court, puttyng vp-on hem þ*at* þei dedyn wronfull excessys, be-cause þe ordinariis puttyn to here sugettys lawful bodyly penaun*c*e for here defaw3tes, And afterward suffredyn þe suget*tys* to byen awey here penaun*c*e w*yth* monye, as it is ry3tfull be lawe. Ex const*itucionibus* Stratford, c. 'Accedit i*n* no*uitate*[2].' and who indict ordinaries for changing a penitence into a fine,

¶ And alle þo þ*at* gon, w*yth* gret cu*m*panye, w*yth* strengthe & force of armys, w*yth* gret dyn & gret aray, to ony court of holy cherch, & dredly astonyen þe ordynaryes & here offycer*ys*, & turblyn o þ*er* peple þ*er*e p*re*sent, þ*at* þe offyse & þe iugement of þ*at* court is wrongfully lettyd. And alle þ*at* endy3ten, arestyn, or enp*ri*soun, or vexin in lay-court, or do vexin, or p*ro*curyn to dyssesyn hem þ*at* ry3tfully pursewyn in criste℩ court a3ens here adu*er*saryes, or dyssesyn here iuges, or aduocatys, or p*ro*curatour*ys*, or o þ*er*e ministrys of þe court, or ony o þ*er*e þ*at* helpyn þ*er*-to, or dyssesyn þe tenaun*tys* of o þ*er*e þ*at* helpyn þ*er*-to; And alle þ*at* lettyn, or do lettyn, or p*ro*curyn to lettyn wr*ong*fully, þe execucyoun of þe lawe & þe iurisdyccyoun of p*re*latys of place w*yth*-inne here iurisdiccyoun, or lettyn and who intimidate members of a church tribunal, or pleaders before such tribunal, and who hinder the jurisdiction of prelates,

[1] Wilkins, ii. p. 704.

[2] See p. 21, note 1.

execucyoun of here lawfull maundmentys, or drawyn, defoulyn, or betyn wrongfully, þe bererys of swyche maundmentys. Ex const*itucionibus* Stratford, c. 'Accedit in nouit*ate*.'

and who injure or take away trees or herbage growing in a churchyard,

¶ And alle paryschenys þat hewyn doun violently, or stubbyn, pullyn, or schredyn, or croppyn, ony treen in cherche-3erde or in chapel-3erd, w*yth*-inne closure, or mowyn, or repyn ony herbage growyng þere-in, w*yth*oute leue of þe curatys or of here deputees; And alle þat swyche treen or herbage in sayntuarye takyn to here owyn vse, or to ony oþer vse, w*yth*-outyn leue; And alle þo doerys, for diffoulyng & deprivyng of holy cherch ry3t, owyn be lawe to be compellyd of here curatys fro comounnyng of cristen men, & fro þe sacrament of þe awtere, & fro dyvyn seruyse, þat violently in malyce don þis dede, & þei owyn opynly to be schewyd acursyd, as þei þat stelyn ony oþer good out of holy cherch. Ex const*itucionibus* Stratford/ c. 'Sec*u*lares p*rin*cipes[1].'

and who infringe the sequestration of a prelate,

¶ And alle þo þat brekyn ony lawfull sequestracyoun of prelatys, or of here vykery*s*, or of here p*rin*cepall offycerys, in þe cherche godys, or in oþere godys, after þe sequestracyoun is opyn & knowyn in þat place. Ex const*itucionibus* Stratford, c°. 'ffrequens[2]'; & ex const*itucionibus* p*rou*inc*ie* Rading, c. p° 'huc Vsq*ue*[3].'

and who summon their adversaries to trial in another shire,

¶ And alle þo þat, be wrytt of acoun*te* or trespas, do clepyn here adu*er*saryis in straun*ge* schyres þere þe trespas is no3t knowyn, tyl þei ben owtlawyd or banyssched out of þe reem. And alle þat p*ro*cure þer*to*, or are plesyd þat it arn don in here name. Ex const*itucionibus* Stratford/ c. 'Dierum | inualescens[4].'

[Fol. 13b.]

and who lay hands on a priest,

¶ We denounce acursed alle þo þat, in oþer manere þan þe lawe excusyth, leyn hand on preest or clerk, seculere or relygious p*ro*fessyd, and alle þat arn wel payed þat it is don in here name; And alle þat comaundyn here sugett*ys* þer-to; and

[1] Wilkins, ii. p. 708.
[2] Ibid. p. 709.
[3] See p. 17, note 1. No such chapter in Wilkins.
[4] Wilkins, ii. p. 709.

alle þat myȝte lettyn it, & wyll noȝt; And alle þat consentyn & ȝyuen counseyl þer-to; And alle þat styren or counfortyn oþere þer-to. hec colligi possunt: xvij. q. iiij. 'Si quis suadente[1]'; & extra de sententia excomm. c. 'Non dubium[2]'; & cº 'Religiosi[3]'; & cº 'Porro[4]'; & cº 'Peruenit[5]'; & c. 'Parochianos[6]'; & extra de sententia excomm. cº 'Quante presumpcionis,' in glossa[7]; & in caº 'Mulieres[8]'; & secundum w.[9]

and who falsify bulls or letters of the pope,

¶ And alle þat falsyn þe popys bullys, & his letterys, or his selys; & alle þat wyttingly vsyn ony swyche letterys or selys, & alle here defenderys & fauourerys. Ex constitucione extrauagante Bonifacii viij. que incipit: 'Excommunicamus[10]'; & extra de crimine falsi, 'Ad falsariorum[11].'

and magistrates who are guilty of extortion with regard to the church,

¶ And alle gouernourys & grete of cytees & of townys þat don wrongfull extorcyouns to holy cherche & to mynistrys of holy cherch. extra de emcione & vendicione, 'Non minus[12].'

and all who join with an excommunicate in his sin,

¶ And alle þat comoun wyth ony persone þat is acursyd be name in þe same synne þat he is acursed fore, in ȝeuyng to him helpe, counseyl, or fauour. extra de sententia excomm. 'Concubine[13]'; & cº 'Nuper[14].'

and who make or publish statutes against the church,

¶ And alle þo þat makyn statutys aȝens þe fredam of holy cherch, & alle wryterys of swyche statutes, & stacionerys; And alle þat don swiche statutys be kept oþerwyse þan þe lawe ȝyueth leue; And alle þat schewyn hem out opynly to ben vsyd; & alle þat deme þere-by. extra de sententia excomm. 'Grauem[15].'

[1] c. 29. C. 17. qu. 4 [C.J.Can.i. 820]. [2] c. 5. X. de sen. exc. 5. 39 [ii. 891].
[3] ? c. 21. de sen. exc. in VIto. 5. 11 [ii. 1105]. [4] Ibid. c. 7 [ii. 891].
[5] Ibid. c. 17 [ii. 895]. [6] Ibid. c. 9 [ii. 891].
[7] Ibid. c. 47 [ii. 909]. [8] Ibid. c. 6 [ii. 891].
[9] ? William de Rennes; cf. p. 18, note 5.
[10] Communes i. de sen. excomm. 5. 10 [ii. 1309]
[11] c. 7. X. de crim. falsi, 5. 20 [ii. 820].
[12] The Title of this quotation is wrong; the text points to c. 4. X. de immunitate ecclesiarum, 3. 49 [ii. 654].
[13] There is no such chapter in the Extravagants, and only one in Gratian, viz. c. 5. C. 32. qu. 2 [i. 1121].
[14] c. 29. X. de sen. exc. 5. 39 [ii. 900].
[15] c. 53. X. de sen. exc. 5. 39 [ii. 911].

and who keep or withhold any property of the church,

¶ And alle þat kepyn holy cherch̄-godys, or wyth-holdyn þat arn alyenyd awey be sysmatykes or be lewyd men, & no3t wyln restoryn þe godys a3en to holy cherch̄, w*yth*-oute gret dau*n*ger*e*, or cost, or charge. ex*tra*v*agantes* de sismat*icis*, ca° p°[1].

and who detain a clerk,

¶ And alle þo lay-men þat wyth-holdyn ony clerk vnry3tfully, w*yth*-outyn auctoryte, a3ens his wyll, in here kepyng opynly or p*ri*uely, or putte hem in fetterys or stokkys; or ony swych̄ clerk arestyn, or dystressin, or enprisou*n* wrongfully wherfore he resignyth or forsakyth his benefyse for myschef. hec colligi possunt: ex*tra* de sen*tencia* ex*comm*. c. 'Nu*per*[2]'; & ex*tra* de pe*nis* c. 'Multor*um*,' in cle*mentinis*[3].

and all christians who sell arms to heathen men, or grant them any other help,

¶ And alle c*r*isten men þat beryn or sellyn armur*e*, yren, wode, tymber, or schippes, to hethyn men; And alle þo c*r*isten̄ men þat, w*yth* hethen̄ men, be gou*er*nour*ys* & mayster*ys* in þo schyppes of hethyn men, be here wyll̄; and alle þat 3euyn þ*er*-to helpe, cou*n*seyl, or fauo*ur*. ex*tra* de iude*is* & sar*racenis* c. 'Ita quorumdam[4]'; & c° 'Quod olim[5]'; & c. 'Ad liberand*am*[6].'

and pirates,

¶ And alle þo þat robbyn on þe see trewe c*r*isten̄ men, seylyng on þe se for marchau*n*dise, or for pylg*r*image, or takyn hem for here prysonerys; And alle þat robbyn, stelyn, or beryn awey,

or wreckers,

þe godys of hem whos schyppys ar*e* brokyn on þe se, but þey restoryn þe godys a3en, wha*n*ne þey ben monestyd. ex*tra* de rapt*oribus* 'Exco*mmunicacioni*[7]'; & *secundum* host̄[8].

and who usurp the property of any church in time of voidance,

¶ And alle þo þat vsurpyn of newe tyme þe kepyng or þe amonicyou*n* of ony cherch̄ in tyme of voydau*n*ce, & ocupye þe godys; & alle clerkys þat pr*o*cure þ*er*-to. ex*tra* de eleccione, 'Generali,' li*bro* vj[9].

and who induce

¶ And alle þo þat arn suspendyd or inter*d*y3ted, þat, be dreed,

[1] c. 1. X. de schismaticis, 5. 8 [ii. 790].
[2] See above, p. 27, note 14. [3] Clem. 2. de poenis, 5. 8 [ii. 1188].
[4] c. 6. X. de iudaeis, 5. 6 [ii. 773]. [5] Ibid. c. 12 [ii. 775].
[6] Ibid. c. 17 [ii. 777]. [7] c. 3. X. de raptoribus, 5. 17 [ii. 808].
[8] Scil. Hostiensem which, per antonomasiam, was the name of Henry de Segusia, Bishop of Ostia and Velletri, author of diverse writings on Canonic Law. In 1244, he was the ambassador of Henry III to the Holy See. (Cf. Schulte, l. c. vol. ii. p. 123.)
[9] c. 13. de electione in VIto. 1. 6 [ii. 953].

strengthe, or manace, compellyn hym þat ȝaf þe sentence to reuoke þe sentence, or to do assoyle | hem aȝens his wyll. þey fallyn in-to a newe sentence of curse, and þat reuocacyoun. or þat absolucyoun is noȝt worth. ex*tra* de hiis q*ue* vi *caus*ave met*us* fi*unt*, 'Absoluc*ionis*[1].' [Fol. 14a.]

the dispenser of church discipline to revoke the sentence that he has pronounced,

¶ And alle þo þat don men of holy cherche, or p*ro*cure to don hem, paye, or suffre hem to paye, toll, pyckage, murage, or grondage, panage or gwydage, for swyche godys as are noȝt led to feyres & market*tys* be-cause of marchau*n*dise. ex*tra* de cen*sibus*, 'Quam*quam*,' li*bro* vj[2].

and who take toll from church goods,

¶ And alle þat askyn swyche collectys & extorcyou*ns* of men of holy cherch̄; ¶ And alle þat þe godys of holy cherch̄, or of men of holy cherch̄, leyd or put i*n* holy place, arestyn, ocupyen, or comau*n*dyn þerto. ex*tra* de em, 'Cleric*is*,' li*bro* vj[3].

and who seize church property kept in a consecrated place,

¶ And alle þo þat lettyn, or do lettyn, or p*ro*cure to lettyn, ony man þat is somou*n*yd, or hath apelyd, to þe court of Rome, þat he may noȝt defendyn hym þ*er*e, ne pursewyn his ryȝt. ex*tra* de p*enis*, 'Multor*um*,' in cle*mentinis*[4].

and who hinder any one from pleading in the Court of Rome,

¶ And alle þat lettyn ony man in ony o*þer* court of holy cherch̄, þat he may noȝt gon thyder, or he may noȝt pursewe his ryȝt in swyche causys as longyth lawfully to þat court, & compellyn þat man vnryȝtfully for to plete in lay court;

or in any other church-court,

¶ And alle þat don him be compellyd, or p*ro*curyn þ*er*-to, or ȝevyn cou*n*seyl or fauour, wherby þe man is lettyd of his ryȝt, be-cause he may noȝt pursewe in holy cherch̄-lawe. ex*tra* de em, 'Q*uoni*am intelligim*us*,' li*bro* vj.[5]; & ex consil*iis* oxon̄ *capitulo primo*; & ex const*itucionibus* Stratford/

¶ And alle lordys & grete men of þe temp*er*alte þat forbydden here tenau*nt*y*s*, & here suget*tys*, & here servau*n*tys, þat þei schulde noȝt sellyn to men of holy cherche swyche chaffare &

and lords and magistrates who forbid their subjects to trade with church people,

[1] Unicum de iis quae vi metusve causa fiunt, in VIto. 1. 20. [ii. 993].

[2] c. 4. de censibus, in VIto. 3. 20 [ii. 1058].

[3] c. 3. de immunitate ecclesiarum in VIto. 3. 23 [ii. 1062]. (*em* in MS. = immunitate? cf. p. 27, note 12.)

[4] Clementinæ 2. de poenis, 5. 8 [ii. 1188].

[5] See note 3; ibid. chapter 4 [ii. 1063].

godys as are nedefull to hem, ne þat þey schuldyn byen ony chaffare of þe men of holy cherch̄, ne þat þey schuldyn grynden here corn, ne brewyn here ale, ne bakyn here breed, ne don hem oþer seruyse & helpe þat were nedefull to hem. extra de em, 4 'Eos qui,' libro vj [1].

and 'religious persons' departing from their house without leave,

¶ And relygyous personys professid þat brekyn out of here hows, wyth-oute leue of here prelate, & forsakyn here abyte. extra ne clerici vel monachi, 'Ut periculosi,' libro vjto [2]. 8

and they who bury heretics,

¶ And alle þat beryen, or do beryin, ony heretykes wylfully, or hem þat beleuyn on hem, or here receptourys, defenderys, or fauourerys, in cristen̄ beryellys. extra de hereticis, 'Quicunque,' libro vj [3]. 12

and who let houses to usurers,

¶ And alle þo, saaf bysschopys & abouyn, þat letyn ony hows to hyre to ony alyen þat is an opyn gouelere, or be ony tytle grauntyn hym, or suffryn hym, to dwelle þerein, to vsyn his gouele. extra de vsuris, 'Vsurarum,' libro vj [4]. 16

and lords who give permission to slay or harm the pronouncer of a sentence.

¶ And alle grete men & oþere þat 3yuen leue to slen or to taken, to harmyn or to hinderyn, or to agreuyn, in persone or body, or in here godys, hem þat 3euyn sentence of cursyng, of suspendyng, of [5] enterdy3tyng, a3ens kyng, lord, baroun, or 20 a3ens ony oþer, or agreuyn hem þat were cause of 3yuyng of þat sentens, or agreuyn hem þat kepyn þat sentence, or agreuyn hem þat denouncyn hem acursyd, but þey reuokyn þat lycence, and but þey restore, 3if ow3t haue þei take of þo 24 personys þat were cause of þat sentens; ¶ And alle þat arn so hardy to vsyn swyche leue, for to slen or for to hynderyn ony þat is cause of þe sentens; and alle þat do swyche malyce wyth-oute leve. extra de sentencia excomm. 'Quicunque' libro vj [6]. 28

[Fol. 14 b.]

¶ Þis day, for lesse taryng, I schal schewe 3ou no more of þise artycles of cursyng, tyl an-oþer day. | but hauyth þise in mynde, & knowyth hem, & beeth ware, & fleeth hem, 3e þat ben

[1] c. 5. de imm. eccl. in VIto. 3. 23 [ii. 1064]. Cf. p. 29, note 3.
[2] c. 2. ne clerici vel monachi, in VIto. 3. 24 [ii. 1065].
[3] c. 2. de hæret. in VIto. 5. 2 [ii. 1069].
[4] c. 1. de usuris, in VIto. 5. 5 [ii. 1081].
[5] MS. of of.
[6] c. 11. de sen. exc. in VIto. 5. 11 [ii. 1102].

vngylty! beeth sory in herte, w*yth* p*er*fy3t penau*n*ce, 3if 3e be gylty, for dreed of dampnacyou*n* in 3our ende! Remember these articles and beware!

[*The Fiend who entered into a Man.*]

¶ Cesarius, þe clerk, tellyth[1] þ*at* a man seyde to a feend þ*at* was entryd in-to an-o*þer* man: 'þou deuyl, þ*at* art in þ*at* man, what wo & trauayle woldyst þou suffr*e* for to com̃ a3en to heuen̄, 3if þou my3tyst, whiche blysse þou hast lost?' þe feend seyde: '3if it were in my powere & in my fre wyll̄ to chese, I hadde levere, w*yth* o soule of me dysseyvyd, gon to helle w*yth*-outyn ende, þan for to turne a3en to heuen̄, þere I was!' Men þ*at* herdyn þe feend þus spekyn, haddyn wonder why þe feend seyde so. þe feend seyde to hem: 'wonderytz no3t of my woordys, for my malyce is so myche, & I am so obstynate, þ*at* I may no3t haue wyll to wyllen wel.' A man possessed with a fiend. chose to go to hell rather than to heaven, because he was not able to will that which good is.

Ry3t so, I drede, it faryth be su*m*me men þ*at* arn in þe grete curs. þei lyve so longe þ*er*-in, & drede it no3t, & fallyn so ofte þ*er*e-in, and amendyn hem no3t, þ*at* þey be so obstynat in here synne, & so rebell̄ to goddys lawe & to holy cherch̄, þ*at*, 3if þey my3ten chesyn, þey hadde leuere fulfyllen here malyce, to be vengyd, & to don an horryble trespace to god & to holy cherch̄ & a3ens here neyghbour*ys*, wherthrugh̄ þei schulde gon to helle, þan for to leue þ*at* malyce, þ*at* vengau*n*ce, & þ*at* wrong, & here fals vsage, for to gon to heuene. So fares it with men who remain obstinately in excommunication,

Swyche ar*e* þe me*m*berys of þe feend, for þei be so euyll̄ wylled & so obstynat in malyce, þ*at* þey wyl no3t ben amendyd, tyl þei, wyt*h* þe feend, ben in helle. þ*er*fore, 3if 3e be gylty in þe artycles of þe gret curse, be no3t obstynat þ*er*-in, to be þe me*m*berys of þe feend in helle, but 3erne, w*yth* p*er*fy3t penau*n*ce, comyth out of þ*at* curs to grace, & beth me*m*berys of god & beth sauyd! they are limbs of the Devil. Therefore do penitence!

[*The Pope Silvinus and the Devil.*]

¶ Exau*m*ple. Siluinus, þe pope, dede homage to þe deuyl to come to hy3 astate. ffirst he was a munke, whan he spak w*yth* þe feend, & dede hym homage. þ*a*nne, þe feend dede helpe hym Pope Silvinus did homage to the Devil who in return promised the

[1] MS. narr*acio*.

pope that he should live until he said mass in Jerusalem. So Silvanus thought he would live for a long time.

vp, to be an erchebysschop, & afterward to be pope. þanne he askyd þe feend how longe he schulde lyve? þe feend seyde, tyl he dyde synge a messe *in* ierusalem. þe pope was glad, for he thouȝt neuere to synge þere messe. þerfore he hopyd to lyve longe.

The Lent following, he happened to sing mass in a Roman church called 'Jerusalem.'

In lentyn afterward, he seyde a messe in Rome, in a cherche þat was clepyd ierusalem. Whanne he had sungyn, he herde a gret dyn of feendys. He askyd what hyȝt þat cherch? þe folk tolde hym þat it hyȝt ierusalem. þanne wyst he wel be þe feendys woordys þat his deth was nyȝ, & þat þe feendys com̃ for hym. ȝit he felle in no wanhope, but trustyd on goddys mercy, & wepte, & cryed god mercy, & schrof hym opynly to all̃ þe peple.

When he knew it, he had his limbs cut off,

And after þat he dede smyten of fro his body alle hys membrys, oon after an-oþer, wherwyth he had worschepyd þe feend.

and his body laid in a cart drawn by wild beasts.

þanne he bad þat þe stok of his [body] schulde be leyde in a carte, & putt þere-in wylde beestys, and, whyder þei leddyn þat carte & abyden stylle, þere he schulde be beryid. þe beestys ronnyn w*yth* þe carte to þe cherch þat is clepyd seynt Johun þe lateran, & þere þey dede abyde, and þere is his body beryid.

The team stopped at St. John Lateran where he was buried.

And in signe þat he hath mercy of god for his penaunce, ȝit, fro þat tyme hyderward/ aȝen þe tyme þat ony pope schal dye, | his bonys in þe graue make dyn, and swetyn out oyle in signe of mercy.

[Fol. 15 a.]

Deceive the Devil as he did!

As he dysseyuyd þe feend w*yth* penaunce, & was sauyd, ryȝt so, w*yth* penauns, forsakyth ȝoure cursed synnes, & dysseyuyth þe feend, as þe feend dysseyuyd ȝou, & ȝe schul haue mercy, as þe pope hadde, & be sauyd to blysse! Ad quod &c.

Capitulum Quintum.

Sentencie.

More articles of the great curse.

THE oþer day, I schewyd ȝou summe artycles of þe grete curs, & þis day I schal schewe ȝou mo artycles þer-of. heryth hem, & beth ware þat ȝe falle noȝt þer-in, ȝif ȝe ben vngylty! And ȝif ȝe be gylty, ȝerne amende ȝou, w*yth* perfyȝt penaunce!

¶ Whanne ony man, in nede or in poynt of deth, is assoyled of þe sentens of þe gret curs of a symple preest, and þe peryle or nede cesyth, ȝif he go noȝt þanne as sone as he may, godely to take his penaunce of hym þat hath auctoryte to assoyle hym of þat curse be þe lawe, þanne he falleth in-to þat same sentence, as he was before. ex*trav.* de sentencia ex*comm.* 'Eos qui,' li*bro* vj.[1]

The absolution at the point of death is unavailable, unless confirmed after the recovery.

¶ And whanne a man is assoyled of þe court of Rome, or of a legat, of þe gret curse, and hym be enioynyd for to go to his bysschop, or to an-oþer ordynarie, for to reseyue his penaunce, & to makyn aseth to hem þat he dede wrong; ȝif he do noȝt so as sone as he may resonably, he fallyth aȝen in-to þe same sentens. ex*travag.* de sen*tencia* ex*communic.* 'Eos qui,' li*bro* vj.[1]

The absolution by the Court of Rome is unavailable unless penance is accepted from the bishop, and all wrong restored.

¶ And alle þo arn acursed þat in holy placys beryin, or do beryin, dede bodyis of hem þat arn opynly acursed be name, or of opyn goueler*ys*; or, in tyme of enterdyȝt, ony dede bodyis beryin, or do beryin, in saynctuarye, but as þe lawe ȝeuyth leue. ex*travagantes* de sen*tencia* ex*communicacionis*, 'Eos qui,' libro vj.[1]

Accursed are those who bury an excommunicate or a usurer in consecrated ground.

¶ And alle þat makyn ony contracte w*yth* nunnys, & alle nunnys þat are weddyd, & alle relygio*us* & clerkys w*yth*-inne holy ordrys þat makyn swyche contractys, or are weddyd. ex*travagantes* de consan*guinitate* & a*ffinitate*, 'Eos qui,' li*bro* vj.[2]

and 'religious' persons who marry, and they who marry them,

And alle grete men of cytees & of townys þat makyn statutys, or wryten, or endyȝten, wherby ony man is com*pellyd* to payen gouele, & noȝt askyn it aȝen, whan it is payed; And alle þat demyn be swyche statut*ys*; and alle þat han powere, & wyll noȝt don hem awey. ex*travagantes* de vsu*ris*, 'Ex gr*aui*,' in cle*mentinis*[3].

and magistrates who compel anybody to pay usury,

¶ And alle relygio*us* p*er*sonys þat in p*re*ching, or in ony oþer place, seyn ony woordys to make þe peple of euyll wyll to payin here tythes. ex*travagantes* de pe*nis*, 'Cupientes,' in cle*mentinis*[4].

and 'religious' persons who incite people against the paying of tithes,

¶ And alle relygyo*us* men þat styren noȝt hem þat are

and 'religious' persons who fail

[1] c. 22. de sen. exc. in VIto. 5. 11 [Corp. Juris Canon. ii. 1105].

[2] Clem. c. un. de consanguinitate et affinitate, 4. un. [ii. 1177]. Not in libro VIto.

[3] Clem. c. un. de usuris, 5. 5 [ii. 1184].

[4] Clem. c. 3. de poenis, 5. 8 [ii. 1189].

to stir those who are shrived to pay the tithe,

schryvyn of hem to payin here tythes, ȝif þey prechyn aftyrward, tyl þey haue styred here conscyens to amendment. ex*trava-gantes* de pe*nis*, 'Cupientes,' in cle*mentinis*.

and those who compel a priest to officiate in an interdicted place,

¶ And alle þo þat compellyn a preest to seye dyuyñ seruyse in place enterdyȝt, or be ryngyng of bellys or in oþer manere, in tyme of enterdyȝt, clepe þe peple to dyuyn seruyse, or forbydde hem þat are enterdyȝt or opynly acursed, þat þey go noȝt out of þe cherch, whil dyvyñ seruyse is in doinge, þowȝ þei be warnyd & bodyn gon out. alle þise þat wyl noȝt gon out of þe cherch, whan þei be bydden, þei fallyn in-to a newe sentens. And neyther þei, ne oþere personys þat compellyn hem to abyde, or clepyn hem to dyuyn seruyse, mowe noȝt ben assoyled, but be þe court of Rome. ex*trav.* de sen*ten.* ex*comm.* 'Grauis,' in cle*men.*[1]

and interdicted persons who refuse to leave the church during service,

and 'religious' men who [Fol. 15 b.] minister the sacraments to excommunicates, except in lawful cases.

¶ And alle relygio*us* men þat to leryd or to layfolk, w*yth*-oute leue of | þe curatys, mynystren ony of þise in sacrament*ys*, þat is, þe sac*r*ament of þe awtere/ þe last anoyntyng/ or mat*r*imonye/ or assoyle ony man or wo*m*man þat is cursed be lawe or be constitucyou*n*, but in swyche casys as þe lawe ȝeuyth leue/ þat is, in nede, in peryl of deth/ or but þei don it be p*r*iuylege/ & ȝif þey assoylen ony man 'a pena & a culpa' be ony p*r*iuylege. Ex*travagantes* de pe*nis*, 'Cupientes,' in cle*mentinis*.

'Religious' men are charged, on peril of their souls, not to take any tithes that belong to curates.

¶ Relygyous men are chargyd & bondyn on peryl of here soulys, in p*er*yll of dampnacyou*n*, in peyne of cursyng, & as þey wyll answere at þe dredfull day of doom, þat þey p*r*ocure to hem-self or to here couent no tythes, no offrynges, ne oþere dewtees, þat longyth to curatys, ne oþere p*r*ofyȝtes þat be lawe longyth noȝt to hem, ne none oþere godys, ne dettys, ne oþere thinges, þat longyn to holy cherch, or to ony oþer place, or to ony oþer p*er*sone, to be restoryd. Ex*trav.* de pe*nis*, 'Cupientes,' in cle*men.*

Accursed are those who insult or rob a priest,

¶ And alle þo arn acursed þat in vyolens dyffoule malycyously, dyspoylen, or robbyn, ony man of holy cherche, or falsly con-spyrin, confederyn, comettyn, ymagyn, or castyn, ony fals cause, dyspyȝt or slau*n*dre, harm or wyckydnes, aȝens ony man of holy cherch, for hate or[2] vengau*n*ce, for wynnyng or loue, of

and who lay hands on their parents,

ony fleschly freend; ¶ And alle þat leyn hand in violens on fadyr

[1] Clem. 2. de sen. exc. 5. 10 [ii. 1191].

[2] *hate or* added in margin.

or modyr, on godfadyr or godmodyr; And alle þo þat, after þe chyld hath lyif in þe moderys wombe, malycyously dystroyen hem wyth drynkes, or oþer craftys; ¶ And alle þo þat lettyn here owyn chyldryn fro here ryȝtful herytage, & puttyn oþere mennys chylderyn to ben here eyrys falsly, or in lettyng oþere mennys chylderyn fro here herytage wrongfully, in puttyng here chylderyn to ben oþere mennys eyrys vnryghtfully. Ex constitucionibus Stratford/[1] & ex consiliis oxon[2] possunt hec colligi.

and who cause miscarriage,

and who disinherit their own children, or the children of others.

Manye mo artycles of þe gret curs I fynde, þat nedyn noȝt to be schewyd here now.

The remaining articles are less important.

[*The Accursed Smith.*]

¶ A clerk, Jacobus de Vitriaco, seyth[3]: In þe dyocyse of lyncolne, a smyth was a-cursyd, & helde no charge þer-of, but scorn & iape. As he sate at mete, a swyn com in beforn him. þe smyth, in scorn, kyste of his breed to þe hog, & seyde to his felawys: 'Now taketh hede! ȝif þe curs of holy cherch be as perylous as men [seyn] & prechyn, þis hog schal noȝt etyn of my breed, þat am acursyd. þe hog smellyd to þe breed, & fled a-wey þere-fro. þe smyth took aȝen þe breed, & dyde an-oþer man castyn þat same breed to þe swyn; þe hog forsoke it. þe smyth bad an-oþer man castyn of his breed to þe hog, & þe swyn eet it gredyly.

An accursed smith

threw a piece of bread to a hog.

The hog did not take it,

whereas it eat of another man's bread greedily.

Syth an vnclene beeste, & an vnresonable, wolde noȝt ete of þe breed of a cursed man/ it semyth þer-by, þanne, þat almyȝty god, þat is resonable, & seyntys in heuen/ & holy cherch in erthe, wyll noȝt plesantly receyvin prayerys ne gode werkys of man, whil he is acursed/ þerfore beth ware! ȝe þat are vngylty þat ȝe falle noȝt in þise artycles of þe grete curs; And ȝif ony of ȝow fele ȝow gylty in ony artycle þer-of, amende ȝow in perfyȝt penaunce! And ellys ȝe þat heryn hem schewyd to ȝou, & knowyng hem, & wyll noȝt levyn hem, beth ware of vengaunce of ȝoure god, in ȝoure body & in ȝoure soule; for

Therefore beware of the curse!

[1] See p. 13, note 3.

[2] See p. 13, note 1.

[3] MS. in margin: 'narracio de fabro maledicto & dampnato.'

And if you are guilty, amend!

schame & dampnacyoun folwyth in 3oure ende! And 3if 3e be gylty in hem, & 3e be sory in herte, & levyn hem, & in trewe schryfte [take] penaunce of him þat hath powere to asoyle 3ow, & trewly makyn amendys, | be þe counseyl of 3our confessour, 3e schal be blyssed of god, þere 3e were before cursyd, and 3e schul be full of grace, þere 3e were before fulf of synne! 'Vbi habundauit delictum, superhabundauit & gracia.' secundum apostolum[1].

[Fol. 16 a.]

[*The Monk who escaped from his Convent.*]

A sinful monk fled from his convent.

Þis I schewe 3ou sooth be exaumple[2]. Cesarius tellyth þat a munk brak out of his hows, & forsoke his habyte, & 3af him to alle lustys, & synnes, & cursede dedys. At þe laste, he repentyd hym, & took a3en his ordre & his habyte, wyth sorwe & schryfte, wepyng, fastyng, & prayerys. he plesyd god, & forsook synne in-to his ende, & euermore specyally worschepyd oure lady. In his deying, for his penaunce, he hadde þis grace. he seyde to þe Abbot & to hise bretheryn: 'My worschipfulf faderys, I clepe 3ou to wytnes a-for my god, þat I, synfulf wrecche, lefte my synne, er my synne lefte me, and 3if god 3yve me lengere lyif, I am redy, for his loue, to suffre alle turmentys & peynys. for I hadde leuere ben in peyne wyth-outyn ende, & haue loue of my god, þan ben in heuen̄-blysse for euere, & haue goddys hate. ffor I drede euere, & sorwe more þat I haue forwretthyd my god, þan I drede or sorwe to gon to helle.' In þise blyssefulf woordys he dyed. & in his syȝt of his brethryn, aungelys, wyth melodye, boryn his soule to heuen̄.

But he repented in time, returned to his order,

and, after his death, was brought to heaven by angels.

Lo! 3yf þou be cursyd in þe sentens afore-seyd, in perfyȝt penaunce amende þe as he dede, & ioyȝe schal be to god & to alle aungellys of þin amendment, as þe gospel tellyth. And 3if þou wylt noȝt drede artycles of þe grete sentens, but holdyst þe stylle þerin, ioye schal be to alle feendys in helle of þi dampnacyoun, &c.

God rejoices in a repenting sinner,

but the obstinate one makes the Devil's joy.

[1] Rom. v. 20.

[2] MS. in margin: 'narracio de monacho peccatore et saluato.'

Capitulum *sextum*.

De modo decimandi.

HERE-beforn I haue schewyd 3ou þe artycles of þe sentence of þe grete curs, and fals tythyng is an artycle þere-of. Wherfore I schall telle 3ou how 3e schul tythe truly, for to kepe 3ou sykerly out of þe artycle of cursyng. 3e owyn to tythen of all manere of godys trewly gett; for þe tenthe part þere-of is dewe to god. Extravagantes de decimis, 'Tua nobis[1],' & secundum hostiensem[2]. Tithes have to be paid of all honest earning,

3e owyn to tythen of alle thynges profy3table þat are renewyd be þe 3ere, & als oftyn as þey are renewyd. ex constitucionibus Ricardi Wynchilse, 'Sancta mater[3].' of all goods that return yearly profit,

¶ ffirst þe tythe muste be payed of londys & possessiouns; þat is, of swych profy3tes as comyth þer-of, as of corn, hey, wode, fruytes of treen, herbage of gardynes, & of wyn, of sedys, of gardynes. þe tythe aw3te to be payed of þe profy3t & of þe ferme of mylles. Also of pasture, comoun & seuerall. þe tythe ow3te to be payed vp-on þe noumbre of beestys, or vp-on þe noumbre of dayes, as it is most profy3t to þe cherch. ¶ þe tythe of þe pasture to þe drye beestys ow3te to be payid as wel as to þi melche beestys; for þei spende leyse as wel as þi melche-beestys. 3if þou paye tythe for leyse to þi mylche-beestys, & no3t of þi drye beestys, þou payist no3t trewly þi tythe. Hec colligu*n*tur: extrav. de decim. 'Ad apostolicam[4],' & capit. 'Pastoralis[5],' & ex constitucionibus Bonifacii, capit. 'Quoniam propter[6].' viz. of lands, mills, pastures, animals, whether milch or dry;

Tythe owyth to be payed of all manere wode, of leynys of oystrys, of leynys of fysch/ of pondys/ of dowfys/ of dowfehowsys/ of werys, of 3erdys/ of flex/ of hemp/ of turbarye/ of fewall/ what-so-euere it be, broom or heeth, fyrsyn or turves, or of wood, fish, fowl, ponds, gardens, flax, hemp, fuel;

[1] c. 26. X. de decimis, 3. 30 [Corp. Juris Canon. ii. 564].

[2] Cf. p. 28, note 8.

[3] Robert (not Richard) Winchelsey, Archbishop of Canterbury from 1293 till 1313. For the Constitutions referred to, see Wilkins, ii. p. 278.

[4] c. 20. X. de decimis, 3. 30 [ii. 562]. [5] Ibid. c. 28 [ii. 565].

[6] This seems to refer to Communes (scil. extravag.) c. unic. de decimis, 3. 7. [ii. 1273], though the chapter does not begin as quoted in the text.

[Fol. 16 b.] ony swyc̄h oþer fewaſt. ex *constitucione* | Ricardi Wynchilse, q*ue* incipit: 'Sancta mater.'

of all kind of fruit; þe tythe of aſt manere of frute of profy3t þat comyth out of þe erth̄, & out of treen, aw3te to be payed, as of applys, perys, crabbys, barbarynes, plummys, cheryes, nutys, coynys. de con*secracione*, dis*tinccio* v., 'Quadragesima[1]'; & ij. q. vij. 'Quicunque recog*noverit*[2]'; & *cap.* 'Omnes dec*ime*[3]'; ex*travag.* de dec*im.* 'Commissum[4]'; & *cap.* 'Nuncios[5].'

without deducting the farming expenses. Alle þise thynges forsayde owyn to be tythed & payed w*yth*oute rekenyng of ony cost þere-aboute, eyther of þe seed or of þe tylying, or of onye expensys abowte þe gaderynge, & w*yth*owte reknyng of ferme, or rente, or kynges taske. Ex*travag.* de dec*im.* 'Tua nobis[6]'; & *cap.* 'Cum non sit[7].' 'An debeant portare ad eccle*si*am an non, seruanda *est* loci consuetudo.' ar (?) ex*travag.* de sepul*turis*, 'Certificari[8].'

Example from husbandry. 3if þou hyre an acre of lond for ij. s, and þe tylying þer-of stondyth þe on ij. s, þe seed stondyth þe on ij. s, þe rente stante þe on vj. d, þe gaderyng & þe repyng standyth þe on xij. d, þou schalt paye þe tythe schef of þat growyth þer-on, or þe tythe part 3if it be pesyn, or hey, þow3 aſt þat growyth þer-on be no3t worth vj. d. And þou schalt rekene no cost ne expu*n*se. Ry3t so, schalt þou do in tythyng of wyn, of frute of treen, of sedys, of herbys, of curtylage, of hey, of ferme of mylles, of pasture, of wode, of leynys, of pontys, of dowfe-howsys, of wareynys, of flex, of hemp, of turbarye & fewaſt, of frute of treen; of alle þise þou owyst to paye þe tythe, & rekne no cost ne expens þere-abowte. Ex const*itucionibus* ap*u*d Mertou*n* p*er* om*n*es ep*iscop*os anglie[9].

The tithe to be paid as soon as the produce is taken. ¶ And þe tythe of alle þise owyth to be payed as sone as þe profy3t & þe frute is takyn. Ex*travagantes* de dec*imis*, 'Tua nob*is*[6]'; & *capit.* 'Cum non sit[7].'

The tithe of lambs and of wool, þe tythe owyth to be payed of lambryn & of wolle, þe tenthe

[1] c. 16. Dist. v. de cons. [i. 1416.] [2] c. 4. C. 16. qu. 7 [i. 801].
[3] Ibid. c. 5. [4] c. 4. X. de decimis, 3. 30 [ii. 557].
[5] Ibid. c. 6 [ii. 558]. MS. 'Nuncies.' [6] See above, p. 37, note 1.
[7] Ibid. c. 33 [ii. 568]. [8] c. 9. X. de sepult. 3. 28 [ii. 551].
[9] These are the same Constitutions which on p. 37, and elsewhere, are quoted as Winchelsey's (Wilkins, ii. p. 278).

flees & þe tenthe lambe. and ȝif þere be but vj. lambryn, or vj. flees, or lesse, for yche owyth to be payed to tythe an ob(*olus*). And ȝif þere be but vij. lambys, or vij. flees, or aboue, þanne owyth j. flees or j. lambe to be payed to tythe. and as manye ob(*oli*) owyn to be payed as þe noumbre fayleth fro ten, exclusiue, to þe ownere þat tythed.

¶ Of chese þe tythe owȝte to be payed as longe as ony chese is made, wynter & somyr, & þat owyth to be by þe tenthe day þat hool þe mylke of þe tenthe day be put to þe tythe chese. ¶ Of mylke owyth þe tythe to be payed wynter & somyr, whanne no chese is made. of chese and milk,

Of fysschyng of freschwatyr & of salt watyr þe tythe owȝte to be payed, & of wex, & of hony. Ex *constitucionibus* Bonifacii, '*Quoniam propter*[1].' of fishing and of hives,

Of calvys þe tythe of þe valew awȝte to be payid benethe þe noumbre of ten, & ȝif it come to þe noumbre of ten, þe tenthe calf owyth to be payed to tythe. Ex constitucionibus bonifacii, '*Quoniam propter diversas*[1].' of calves

¶ Þe tythes owyth to be payed of folys of hors, þat is, of hors-coltys. Ex *constitucione* quadam prouinciali, que sic incipit: 'In ecclesiarum rectores.' and colts.

¶ Þe tythe owȝte to be payed of swannys, of gees, of dokys, of chykenys, of huntyng, of fowlyng, comoun or oþere. Ex constitucionibus Ricardi Wynchylse, *capit.* '*Sancta mater.*[2]' of fowl and game.

¶ Of alle þise forsayde, of lamberyn, chese, mylk, fysschyng, fowlyng, wex, hony, calvys, coltys, swannys, chykenys, gees, dokys, hawkyng, & huntyng, þe tythes owyth to be payed, wyth-oute reknyng of ony cost, | or of ony expensys. Ex constitucionibus apud Mertoun per omnes episcopos anglie[3]. The tithe of all the produce to be paid without deducting any expenses. [Fol. 17a.]

¶ Alle þat of þise thynges forseyde takyn vp for ony cost, for expensys, or for here trauayle, tyl þe tythe be ferst hooly leyd out, he doth wrong to holy cherche as þus/ þou makyst chese, þou takyst vp for þi salt, or for þi labour, er þou tythe, þou doost wrong/ ȝif þou selle, ȝyue, or spende, or do awey, ony chese

[1] See p. 37, note 6. [2] See p. 37, note 3.
[3] See p. 38, note 9.

tyl þe tythe is ferst assigned, þou art vntrewe in þi tything. ȝif þou take vp for scheryng of þi wolle, er þou tythe, þou dost wrong, for þou dost aȝens þe fredam of holy cherche, *þat* frely, w*yth*-oute thraldam of suche expensys, schulde haue his tythe. And þou apeyryst & lessyst þat tythe in takyng vp þi cost, here þou makyst þe cherche thrall. De dec*im*is p*re*dialib*us*, i*d est*, de om*n*ib*us* fructib*us* de t*er*ra crescent*ibus*, vt de frugib*us*, arboribus, fructib*us* arbor*um*, vino, sem*in*ib*us*, herbis gardinor*um*, de feno, pascuis, firmis molendinis, columbar*iis*, dec*im*e soluant*ur* illi eccl*es*ie, in cui*us* p*ar*ochia cresc*un*t. Ex constitu*cionibus* Stratford, *capit.* '*Qua*nq*ua*m exsoluentib*us*[1].' ¶ De dec*im*is mixtis, i*d est*, de agnis, lana, caseo, lacte, piscac*i*one, venacione, melle, cera, vitulis, eq*u*is, cignis, soluant*ur* decim*e*, vbi consuetudo vult loci ill*ius*; & de pullis, aucis, vbi consuetudo n*on* apparet. tu*n*c si an*im*alia continue pascant*ur* in p*re*diis p*ro*p*r*ie p*ar*ochie eius, q*ui* est d*omin*us et cura*m* eo*rum* gerit, illi eccl*es*ie soluent*ur* decim*e*. Si pascant*ur* in p*re*diis aliene p*ar*ochie, et h*ab*ent ouile in *propria* p*ar*ochia, vel *in* alia *secundum* Ray*mundum*[2], de lacte, fetu, et lana, det*ur* decima illi eccl*es*ie, vbi pascue (sic!) su*n*t. Ar ex*tra* e (?) '*Com*missum[3]'; *sed secundum* Alanum[4], si continue iaceant in vna p*ar*ochia, & continue pascu*n*t*ur* in alia, decime diuidende su*n*t. Et idem dicend*um* *est*, si *per* medietatem anni pascant*ur* in vna p*ar*ochia, & *per* medietat*em* anni pascant*ur* in alia, & *secundum* b*onifacii* ex*travag.* e[5]; *sed* consuetudo in talib*us* seruanda *est*. de om*n*ib*us* venditis medio tempo*re* anni de vna p*ar*ochia in alt*er*am Dom*ini* denda (sic!) *est* decim*a*.

Quotations from Constitutions and Canons on farming tithes

and 'mixed tithes.'

Those tithes have to be paid to the curate of the parish where the cattle had been fed,

and if the cattle had been kept in one parish and fed in another, or if they had been fed in two different parishes, the tithes have to be divided between them.

¶ Marchaunt*ys*, & op*er*e, þat in beying & sellyng wynnen, owyn of þat wynnyng to paye þe tythe, saaf ferst þei may take vp here resonable costys. Also alle men of craft, as wryȝtes, smythes, weuerys, brewsterys, baxterys, thacchery*s*, cordewanerys, tayloury*s*, sowsterys, tylerys, masouns, plomerys, tannerys, peyn-

Tithes to be paid by merchants and craftsmen after the deduction of the expenses of trade.

[1] Wilkins, ii. p. 704.

[2] See p. 18, note 5.

[3] c. 4. X. de decimis, 3. 30 [ii. 557].

[4] Alanus is the author of an 'apparatus' to the 'compilatio prima.' (Cf. Schulte, l. c. vol. i. p. 188.)

[5] Probably to mean the same quotation as p. 37, note 6.

tour*ys*, & alle o*per*e men of craft, as fuller*ys*, mer*cer*y*s*, grocer*ys*, vynter*ys*, pedder*ys*, owyn to payin þe tythe of here getyng be here craft, whanne here resonable expensis be takyn vp.

¶ Also þe comoun labourer*ys* & alle seruauntys owyn to payin þe tythe of here hyre, after þat þei haue takyn vp here resonable expense. ex*travagantes* de dec*imis*, 'Pastoral*is*[1],' in glos*sa* p*er* Innoc*encium*; ex const*itucionibus* bonifac*ii*, *capit.* 'prop*ter* diuersas[2]'; ex*travagantes* de pign*eribus*, 'Ex litt*eris*[3]'; & *secundum* host*iensem*[4]. The tithing of workmen and servants.

Þou owyst to paye þi tythe of thynges þat arn 3ouyn þe be fre 3ifte, or be byqwething of ony of þi freendys. Hugo no*tauit*, xvj. *questio* ij. 'Dec*ime*[5]': 'que donatori*bus* & legatori*bus* tenen*tur* decima*m* dare de re donata vel legata, licet decimata fue*rit* a legatore vel donatore.' The tithe of donations and bequests.

3if a styward fynde in þe old court-rollys & rentallys, & in þe newe bothe, þat þou art behynde of þi rente to þi lord for þi tenement, and þou seyst þat þou wylt no3t payin it, because þou vsedyst no3t to paye before þat tyme; schal þin euyl vsage excuse þe, & proue fals þat is wretin in þe court-rollys & rentallys? | [6]I trowe, nay. þou schalt paye it, or be put out of þi tenement. Ry3t so, ihesu, þe styward of þe fadyr of heuen, whanne he sytteth in þe last court of þe doom, 3if he fynde þe in þe old lawe, & newe, þat þou art behynde of þi tythe, schal þin euyl vsage excuse þe for to dystroye goddys lawe? Nay, þi pletyng & þin vsage schal no3t avayle þe þere, but þou schalt be put out of þi tenement of heuen to feendys in helle, seyth seynt Austyn. Dicit Innoc*encius*: 'in eo quod non soluantur dec*ime*, & min*us* plene, nulla consuetudo valet.' xvj. *questio* vij. 'Quicunque[7].' As the due payment of rents is still obligatory, although there has been an evil custom of being behindhand [Fol. 17 b.] so the unpaid tithes will not be remitted at the last judgement.

¶ ffoure vengaunces[8] comyn to man here in erthe for fals tythyng: fferst he hath goddys curs for brekyng of his lawe. The four chastisements for false tithing are: 1. God's curse,

[1] c. 28. X. de decimis, 3. 30 [ii. 565].
[2] See p. 37, note 6.
[3] c. 5. X. de pign. 3. 21 [ii. 527].
[4] Cf. p. 28, note 8.
[5] ? c. 66. C. 16. qu. 1 [i. 784].
[6] MS. in upper margin: '*De Exhortatione Decimandi.*'
[7] c. 4. C. 16. qu. 7 [i. 801].
[8] MS. in margin: 'vindicte pro falsa' decimacione, 1, 2, 3, 4.

'Maledicti sunt a deo, qui decimas non soluunt,' xvj. *questio* j. 'Reuertimini [1].'

2. poverty and pain of Hell,

¶ Þe secunde vengaunce is þis: A fals tythere schal come to pouert, er he dye, & turne to þe tenthe part þat fell owt of heuen̄, þat is, to þe feendys in endles peyne. xvj. *questio* j. 'Maiores [2].' Augustinus: 'Redde decimas, alioquin deduceris ad decimam partem angelorum, scilicet que cecidit in infernum.'

3. vermin, birds and beasts of prey,

¶ Þe iij. vengaunce is þis, þat god schal suffre flyes, foulys, & bestys, to wastyn & to dystryin here godys; & reyn schal fayle, whanne sesonable tyme were for to reyne. xvj. q. j. 'Maiores [2].'

4. taxes and extortions of lords.

¶ Þe iiij. vengauns is þis: god suffryth hem to be pyled of lordys wyth taxis, tallyagys, & extorcyouns, & for to haue oþere lossys. 'Quod non capit *christus*, tollit fiscus.' xvj. *questio* j. 'Maiores [2].'

False tithing is the principal cause of calamities of all kind.

¶ God sumtyme takyth fro false tytherys ix. partys of encres, and 3euyth hem scarsely þe tenthe part of profy3t for here vn-kyndenes to hym, & for here falssnes. ffor þe most cause why dyssese & myscheef fallyn on man, womman, & beste, & on oþere godys, frutys, & profy3tes on erthe, is for fals tythyng, as seynt Austyn seyth. & porro in canone, xvj. *questio* j. 'Maiores [2].'

The four rewards for honest tithing: 1. plenty of profit, 2. bodily health,

Trewe tytherys schul haue iiij. rewardys [3] of god: ¶ Þe firste is plente of frute on lond & watyr. Þe secunde is helthe of body. Augustinus: 'Si decimas dederis, non solum habundanciam fructuum, sed eciam sanitatem corporis consequeris [4].'

3. forgiveness of all sins, 4. the kingdom of heaven.

¶ Þe iij. reward is for3yvenesse of alle þi synnes. ¶ Þe iiij. is þe kyngdam of heuen̄. Augustinus: 'Qui premium comparare, aut indulgenciam peccatorum desiderat promereri, reddat decimam.' & porro in canone, xvj. q. j. 'decime [4].'

Therefore, renounce your evil habit, amend, and pay your tithes honestly!

¶ Þerfore, 3if 3e wyl fle fro þe iiij. wrettys of god, & haue þise iiij. rewardys of grace & of ioye, leuyth 3our vsage of wrongfull tythyng, & makyth amendys in perfy3t penaunce, & tytheth trewly, as goddys lawe tellyth 3ou, and þanne schul 3e haue plente of good, helthe of 3oure body, for3yfnes of 3oure synne,

[1] c. 65. C. 16. qu. 1 [i. 783].
[2] c. 8. C. 16. qu. 7 [i. p. 802].
[3] MS. in margin: 'de vera decimacione, 1, 1, 3, 4.'
[4] c. 66. C. 16. qu. i. [i. 784].

& þe blysse of heuen̄. 'Beati qui audiunt verbum dei et custodiunt illud.' Blyssed are þey þat heryn þis woord of god, & kepyn it in here werkyng, for þey schal be blyssed in endles ioye! Ad quod &c.

Capitulum vij^m^.

De Exhortacione Decimandi.

HERE-before I told 3ou how 3e schulde tythen. now I schal telle 3ou an exaumple, to make 3ou to drede þer-by fals tythyng, & for to be styred to tythe trewly, as goddys lawe techyth 3ow, and no3t as euyl vsage techyth 3ou. Judas scarioth[1] stale þe tythe þat was þe tenthe part of monye þat com̄ to þe comoun purs of crist & of his apostlys. And whanne marie mawdelen̄ pouryd þe swete oynement out of here box on crist, iudas grucchyd, & seyde: 'Why is þis oynement þus wastyd? it my3t a be sold for iij. hundred pens, & haue be 3ouyn to pore folk.' Joh̄. xij. Judas seyde no3t þis for loue & deuocyoun | þat he hadde to poore folk, but he was purs-mayster, & bare þe comoun purs of crist, & receyvyd in-to þe purs all̄ þe monye þat was brou3t to crist, for to be dysposyd in comoun to þe nedefull̄, and alwey he stale þe tythe part of þe monye þat he receyvid in-to þe purse, and þer-fore he wolde þat þo iij. hundreth penyworth of oynement hadde be sold, & be 3ouyn in to his purs for pore folk, þat he my3te a stolyn þe tythe part, as he dede of all̄ oþer monye delyuered to hym. And þer-fore he was wroth & grucchyd þat þat oynement, worth iij. hundred pens, was so poured out on crist, & no3t sold, þat he my3t a stolyn þe tythe þer-of. Þer-fore he seyde: 'why is þis oynement þus wastyd? & it my3te a ben solde for iij. hundreth pens, & a be 3ouyn to poore folk.' Judas was wo, þat he had no3t þat vauntage of þo xxx. pens þat was þe tythe of þe iij. hundreth pens, be-cause þe oynement was no3t solde.

Example to exhort to honest tithing.

Judas grumbled, when Mary Magdalen poured all her precious ointment on Christ, maintaining that its value of three hundred pence might have relieved the poor. [Fol. 18 a.] But in fact, he said so, because he was the keeper of the common purse, and would steal the tenth part out of it.

[1] MS. in margin: 'Judas Scarioth.'

Therefore, to recover his loss, he sold Christ for 30 pence, which was the tenth part of the value of that ointment,

and he had a curse of God for every penny.

þer-fore he thou3te to rekouere þo xxx. pens, & he wente & solde crist for xxx. pens. þere he gette a3en þo xxx. pens þat he forbare in þe oynement. And for þo xxx. pens he hadde xxx. sythes goddys curs, as it is veryfyed in þe psalme 'Deus laudem[1],' þe which psalme may be applyed to Judas; for euery peny he hadde a sundry curs of god. ¶ Ry3t so, whanⁿ a fals tythere heryth or seeth þat an-oþer man louyth & worschepyth god, wyth þe oynement of charyte hym anoyntyng, þat is for to seye, trewly paying to god his tythes, for seynt *gregorie* seyth: 'Probacio vere dileccionis est exhibicio operis.' Preef of trewe loue to god is to schewyn it out to him in dede, þat is, to 3euyn to god trewly his part, þat is, þi tythe, for þat is a signe þat þou louyst hym, & þis loue is an hoot & a sweet oynement to god: 'Vnguentum est nardi pistici preciosi.' glossa: 'Nardus est herba calida & redolens.'

So the false tither grumbles at the honest one,

alleging that the tithes would better be given to the poor.

Whanⁿ þe euyll tythere seeth or heryth[2] þat þou trewely tythest to god, it greuyth him sore þat god & his mynistres schulde be worschepyd & reuuyd, & he seyth: 'it were more almes to 3yue þo tythes to pore folk þan to god or to preestys, for þei haue ynow & to fele.' he seyth no3t þis for deuocyoun

But, in fact, he hates the Church, and wants to conceal his own false tithing.

þat he hath to pore[3] folk, but he seyth it for malyce þat he hath to holy cherche & to curatys, & for he louyth no3t god trewly, & for he schulde be knowyn fals in his tythyng be þe trewe tythyng of þat oþer man. and so, for dreed of schame & sclaundere, he muste tythen as þe oþere man doth, & so his

And if he is compelled to pay his tithe, for fear of shame, he goes and steals it again,

profy3t schulde be þe lesse. Whanne he seeth þat he muste tythen as þe good tythere doth, & so to lessyn his profy3t, or ellys be schamyd, he goth as Judas, & stelyth pryuely his tythe, þat may no3t be perceyved, and, wyth euyl counseyl, styreth oþere men to tythen evele as he doth, þat he may haue þe more counfort & þe more strengthe in felaschip, & þe lesse schame to tythen euyll. and so he & his cumpanye, thrugh his euyll sterynge, sleen crist, as iudas dede wyth his ost. ffor scripture

[1] Ps. cviii.

[2] The construction is resumed after having been dropped at line 8.

[3] *pore* corrected in margin for *fore* in the text.

& doctour*ys* seyn: Who-so do a3en þe synne which was cause of cristes deth, in-as-myche as is in hym, he doth a3en crist to þe deth. stelyng of þe tythe þat longyth to cristes purs was cause þat iudas betrayid crist to þe deth, for þe oynement was no3t sold, þat he my3te no3t stele þe tythe þer-of. Ry3t so, þe fals tythere rehersyth a3en in his fals tythyng þe synne þat crist was do fore to deth, þat is for to seyn, | he stelyth his tythe fro god. here, in-as-mych as is in hym, he sleeth a3en crist. þer-fore crist seyth be his prophete Malachias iiij[1]: 'Vos affligitis me in decimis & primiciis.' 'Vos maledicti estis & vos me fraudatis & configitis.' 3e turmente me in 3oure false tythes, þer-fore in nede, & in pouert, & in wastyng of 3oure godys, 3e are acursyd, for 3e defraude me, & fycchen me, þat is for to seye, 3e fycchen me a3en on þe cros.

and so slays Christ, as Judas did.

[Fol. 18 b.]

¶ þe x. comaundmentys of god are kept in thre[2]: In worschipe, in loue, & in truthe. Worschipe god & man, & þou kepyst the x. comaundmentys! loue god & man, & þou kepyst þe x. comaundmentys! be trewe to god & man, & þou kepyst þe x. comaundmentys. 3if þou do vnworschipe to god & to þi neyghboure, þou brekyst þere onys þe x. comaundmentys. For who-so is gylty in on, is gylty in alle. þanne, for þou brekyst þe x. comaundmentys onys, þou for onys hast x. cursys of god, þat is, for brekyng of euery comaundment a curse. Ps.[3] 'Maledicti qui declinant a mandatis tuis.' ¶ 3if þou loue no3t god & þi neyhboure, þanne þou brekyst þe secunde tyme þe x. comaundmentys; þanne hast þou þe secunde tyme x. cursys of god. 3if þou be vntrewe to god & to þi ney3hboure, þanne brekyst þou the thredde tyme þe x. comaundmentys of god, þanne hast þou þe thridde tyme x. cursys of god. Thre tymes ten is thretty, þanne hast þou thretty tymes goddys curs, þat brekyst thryes his x. comaundmentys. 3yf þou tythest falsly, þou worschepyst no3t god, for þou sleest hym & betrayist hym as iudas, for þou stelyst þe tythe as iudas dede, whiche was cause of cristes deth. þou doost vnworschipe to man, þat is,

The 10 Commandments are kept in 3 things: In worship, love, and truth with regard to God and man. He who fails in one, breaks at once all the 10 Commandments, and gets 10 curses of God.

The false tither fails in reverence to God and man.

[1] Mal. iii. 8, 9. The Vulgate reads: In quo configimus te? In d. et in p.

[2] MS. in margin: 'decem precepta [?] tribus.'

[3] Ps. cxviii. 21.

to hem þat schulde lyue be þat tythe, for þou sleest him in þat þou wythdrawyst fro him his lyving, *secundum Gregorium*. Þanne brekyst þou here onys his x. comaundment*ys*, & hast x. cursys of god. Also in þi fals tythyng, þou louyst noȝt god, for þou brekyst goddys comaundment. 'Qui non diligit me, sermones meos non seruat[1].'

he fails in love towards his curate,

Þou louyst noȝt þi curat, for þou appeyrist hys lyiflode. Here brekyst þou þe secunde tyme þe x. comaundementes. Here hast þou þanne þe secunde tyme þe x. cursys of god.

and in truth towards God, and his curate.

Also in þi fals tythyng, þou art vntrewe to god & fals to þi curat, for þou stelyst fro hym þe tythe þat longyth to hym.

So he breaks three times the 1st Commandments, and gets 30 curses of God, as Judas.

here brekyst þou þe thredde tyme þe x. comaundment*ys*, and here þou hast þe thredde tyme ten cursys of god. And þus in þi fals tythyng, for þou brekyst thryes þe x. comaundement*ys*, þou hast thryes x. cursys of god, þat is, xxx^{ti} cursys, as iudas hadde, whiche thretty cursynges arn in þe psalme 'Deus laudem[2].'

[*The Proud Earl carried to Hell by Fiends.*]

An earl, while sitting at his meal, was called out by a stranger.

Helimand*us* & Petrus, abbas clun*iacensis*, þey seyn þus[3]: ℭ þat an erl masticonen*sis*, on a solempne day, sate in his paleys at mete w*yth* knyghtes & gentlys. hastely þere com̄ a straun*ge* man rydyng on an hors in at þe dore, & seyde: 'Syre erl, ryse vp & come w*yth* me to þe dore, me muste speke wyth þe.' þe erl myȝt noȝt w*yth*-stonde hym, but ros vp, & wente w*yth* him to þe dore. þere he fonde an hors redy, &, be byddyng of þat straun*ge* man, þe erl wente vp-on þe hors. þe straun*ge* man was a feend, & þe hors was an-oþ*er* feend. þe feend took his hors be þe brydel, & bare hym vp in-to þe eyr. þane þe erl cryed pytously *in*[4] þe eyr. alle his meyne comyn out fro mete, | and seyn here lord w*yth* þe feend in þe eyr. all þe cyte seyn hem, & herdyn hym cryin: 'helpe me now, my knyȝtes & ȝe burgeysis of þe cyte! for my stynkyng pride, & my proude

At the door, he found a horse that he mounted at the stranger's command. The stranger, who was a fiend, carried the earl up into the air.

[Fol. 18 *a.]

All his knights and subjects could not help him.

[1] John xiv. 24.

[2] Ps. cviii.

[3] MS. in margin: 'narracio de male decimante.'

[4] Spoiled in MS. by an ink spot.

beryng, & for my fals tythyng, þat I wolde noȝt suffre my meyne tythe truly to god & to holy cherch, but I haue hynderyd holy cherch, to mayntene my prowd beryng, & for fals coueytise noȝt made restitucyoun; þer-fore feendys bere me to helle. be ȝe ware be me!' but he was carried to hell for pride and false tithing.

[*The Vineyard of the Pious Knight.*]

¶ Cesarius dicit: A knyȝt louyd wel holy cherch, & for loue of god trewly he payed his tythe, and þat wythoute lettyng. he hadde a vyneȝerd, þe whiche, ȝere be ȝere, bare hym x. tunne of wyn. and euery ȝere he payed þe tenthe tunne of wyn to tythe. A knight paid honestly the tithe of his vineyard.

Afterward, þat vyneȝerd bare but on tunne of wyne, and þe knyȝt seyde: 'god hath takyn fro me ix. partys for my synne; I wyl noȝt take fro hym his part. ȝe my meyne lede þis tunne of wyne to þe curat!' þere he ȝaf to tythe all to-gedere þat his ȝerd bare þat ȝere. One year, he got only one tun of wine instead of ten, but he gave it for tithe, all the same.

þe same tyme, after-ward on þe thredde day, a preest, þat was þe knyȝtes brother, walkyd in þe vyneȝerd, & seyȝ itt full of grapys, & seyde to þe knyȝt: 'why be noȝt ȝoure grapes gaderyd in ȝoure vyneȝerd?' þe knyȝt seyde: 'It are gaderyd clene, þere is no grape left þer-in; god hath all for tythe.' þe preest seyde: 'þe vynes were neuere so full of grapys as it are now.' Three days after, his vineyard hung full of grapes,

þe knyȝt wente, & seyȝ it, & dede gadere newe þe grapys, & had more plente of wyn þan he hadde beforn. he thankyd god, & was trewe forth in his tythyng tyl his ende, and þanne wente to heuen, to restoryn in party þe place where þe aungellys fyllen out. and yielded more than ever. The knight remained faithful in tithing, and, at last, went to heaven.

Ryȝt so, ȝif ȝe tythen euyll, wyth feendys ȝe schul be born in ȝoure ende to helle as þe erl, but ȝe leue [ȝoure synne], & make amendys in perfyȝt penauns. ȝif ȝe tythe trewely, þanne schul ȝe encresyn in ȝoure wordly good, & in ȝoure ende gon to þe ix. ordrys of aungellys in-to endles ioye! Ad quod nos perducat &c. The false tither is carried to hell, but the honest one has profit on earth, and endless joy in heaven!

Capitulum viij^m.

De *gradibus* prohibitis in matrimonio *contra*hendo.

HERE-beforn I haue told 3ou of euyl tythyng how it is an artycle of þe grete curs; and *þer*-fore I tolde 3ou how 3e schulde tythen for to saue 3ou fro þe grete curs. but now I schal schewe 3ou of þe contract of mat*ri*monye how it is an artycle of þe grete curs, whann it is don in degrees forfendyd be lawe, wyttyng & wyllynge.

Marriage between near relatives is an 'article of great curse.'

¶ Contracte of mat*ri*mony in kynrede in-to þe fyfte degre is forfendyd. as whan a man or womman, wyttynge, are weddyd to-gedere in þe firste degre of kynrede, or in þe *secun*de, or in þe thredde, or in þe ferthe. In þe fyfte degre þey mowe be weddyd to-gedere.

It is prohibited to the fifth degree.

In kynrede are iij. lynes[1]: A lyne vpward, a lyne dou*n*ward, a lyne on syde, croswayes. In þe lyne vpward, þi fadyr is to þe in þe first degre of kynrede; þi belsyre to þe is in þe *secun*de degre; þi belsyres fadyr to þe is in þe thredde degre; þi belsyres belsyre to þe is in þe ferthe degre. to hym mayst þou no3t be weddyd, but to þe fadyr of þi belsyres belsyre þou mayst be weddyd, for he is to þe in þe fyfte degre of kynred.

The 3 lines of kindred are: 1. The ascendant line from daughter to father and grandfather, &c.,

¶ In þis lyne vpward, þi moder is to þe in þe firste degre of kynrede; þi beldame is to þe in þe *secun*de degre; þi beldamys modyr is in þe thredde degre; þe beldame of þi beldame is to þe in þe ferthe degre. to here mayst þou no3t be weddyd, but to þe modyr of þi beldamys beldame, þou mayst be weddyd, for þat is in þe fyfte degre.

or from son to mother and grandmother, &c.

¶ In þe lyne of kynrede dou*n*ward, þi sone to þe is in þe firste degre of kynrede; þi sonys sone is | in þe *secun*de degre; þe sone of þi sonys sone is in þe thredde degre. to þe sone þat comyth of hym in þe thredde degre, mayst þou no3t be weddyd, for it is in þe ferthe degre, but to þe sone þat comyth of hym þat is in þe ferthe degre, þou mayst be weddyd, for he is in þe

2. The descendent line from mother to son and grandson, &c. [Fol. 18 *b.]

[1] MS. in margin: '3 gradus, *id est* de gradu sanguinitatis.'

fyfte degre. ¶ Ryȝt so, in þe lyne dounward[1], þi dowȝter is to þe in þe firste degre of kynrede; þi dowter*ys* dowter is in þe *secun*de degre; þe dowter of þi dowterys dowter is in þe thredde degre. to þe dowter þat comyth of here mayt þou noȝt be weddyd, for it is in þe ferthe degre; but to þe dowtyr þat comyth of here in þe ferthe degre þou mayst be weddyd, for þat is in þe fifte[2] degre.

or from father to daughter and grand-daughter, &c.

¶ In þe lyne þat goth out on syde[3], too bretheryn of[4] too systeryn, or a brothyr & a syster arn in þe first degre of kynrede. bretheryn or systery*n*es chylderyn arn in þe *secun*de degre. þe chyldryn þat comyn of brethryn & systry*n*es chylderyn ben in þe thredde degre. þe chyldryn þat comyn of hem þat arn in þe thredde degre, mowe noȝt be weddyd to-gedere, for þey arn in þe ferthe degre. þe chylderyn þat comyn of hem þat arn in þe fyfte degre, may be weddyd to-gedere, for þei arn in þe fyfte degre.

3. The lateral line is between two brothers or two sisters, or between brother and sister, and their descendants.

¶ In ony of þise thre lynes afore-seyd, go to þe stok, þat is, fadyr or modyr, & nou*m*bre noȝt hem, but þe first *per*sone þat comyth of þat stok is þe first degre; þe *secun*de *per*sone fro þe stok is in þe *secun*de degre; þe thredde *per*sone fro þe stok is in þe thredde degre; þe ferthe *per*sone fro þe stok is in þe ferthe degre; þe fyfte *per*sone fro þe stok is in þe fyfte degre. In þe lyne þat goth out on syde, as too bretheryn or too sustryn, or brothyr & syster, þe chyld of þe brothyr is in þe fyrste degre of kynrede fro þe stok. of þe oþ*er* brother comyn chylderyn, & of þo chylderyn comyn chylderyn in þe *secun*de degre, and of þo in þe *secun*de degre comyn chylderyn in þe thredde degre fro þe stok. þe chylderyn in þe thredde degre of kynrede fro þe stok of þe oþ*er* brother & þe chylderyn in þe firste degre of kynrede fro þe stok of þe oþ*er* brothyr arn of kyn in þe thredde degre. Loke in what degre þe *per*sone is þat is ferthest fro þe stok, þat is, fro þe o brother or sustyr on þe o syde; and in þat degre arn fro hi*m* alle þe oþ*er*e *per*sonys

In fixing the degree of relationship in one of these lines, go back to the stock of the family, and count the first descendant as the first degree.

In the lateral line, the degree of the remotest descendant

[1] MS. in margin: '*linea descendens.*'

[2] MS. ferthe.

[3] MS. in margin: '*linea extensionis a latere.*'

[4] For *of* as a conjunction meaning *or*, cf. H. Bradley's edition of Stratmann's Dictionary.

must first be fixed. And in the same degree in which he is related to the stock of the family, he is also related to every one of the descendants of his ancestor's brother or sister.

on þe oþer syde þat comyn of þe lyne of þe oþer brother & suster. In þe same degre of kynrede þat he is in þat is ferthest fro þe stok, þat is, fro þe o brother on þe o syde, in þe same degre of kynrede to hym is he þat is next þe stok, þat is, next of kynrede to þe oþer brothir on þe oþer syde. *Predicta colligi possunt*: ex*trav.* de consan*guinitate*, c. vlt*imo* [1], & c° 'Tua nos [2],' & ex*trav.* de test*ibus*, 'lic*et* ex quadam [3],' & c. 'Non d*ebet* [4].'

The prohibited degrees of spiritual kindred, constituted either by baptism

ffals contract of mat*r*imonie is also in gostly kynred of baptem [5] & of confirmacyoun. ¶ þe chyld baptized & his god-fadyr & god-modyr arn of kyn. þe chyld baptized & his god-fadyr & godmodyr arn of kyn. þe chyld baptized & þe chylderyn of his god-fadyr & god-modyr arn of kyn, þow3 þey be bastardys. þe chyld baptyzed & þe wyif of his god-fadyr or þe husbond of his god-modyr arn of kyn, 3if þe wyif of his god-fadyr was fleschly knowyn of his god-fadyr before þe tyme þat he answeryd for him, or 3if þe husbonde of his god-modyr knewe fleschly his god-modyr, er sche answeryd for him. þe fadyr & þe modyr of þat chyld baptysed & þe god-fadir & þe god-modyr of þat chyld arn of kyn. þe chyld baptized & he þat baptyzed þe chyld arn of kyn. þe chyld | baptyzed & þe chylderyn of hym þat baptized hym, bastardys or oþere, arn of kyn. þe chyld baptized & þe wyif of hym þat baptyzed him, 3if he knewe here fleschly before, arn of kyn. þe chyld baptized & þe husbonde of his god-modyr arn of kyn, 3if þe husbonde knewe here fleschly before. he þat baptized & fadyr & modir of þe chyld þat is baptized arn of kyn.

[Fol. 19 a.]

or confirmation.

¶ In confirmacyoun [6] of þe bysschop, þe chyld confermyd & þe god-fadir þere, or þe god-modyr, arn of kyn. þe child confermyd & þe chylderyn of hem þat answeryd arn of kyn. þe chyld confermyd & þe wyif of hym þat answeryth arn of kyn, 3if he knewe here fleschly be-forn. þe chyld confermyd & þe

[1] c. 9. X. de cons. et affin. 5. 14 [Corp. Jur. Canonici ii. 704].
[2] Ibid. c. 7 [ii. 703].
[3] c. 47. X. de testibus et attestationibus 2. 20 [ii. 337].
[4] c. 8. X. de consanguinitate et affinitate 4. 14 [ii. 703].
[5] MS. in margin: 'de baptismo.'
[6] MS. in margin: 'de confirmacione.'

husbonde of here arn of kyn, 3yf sche were fleschly knowyn of here husbonde, er sche answeryd. And þei þat answeryn a-forn þe bysschop & þe fadyr & þe modyr of þe chyld confermyd arn of kyn. þe chyld confermyd & he þat confermyth arn of kyn. þe chyld confermyd & þe chylderyn of hym þat confermyth arn of kyn. þe chyld confermyd & þe wyif of hym þat confermyth arn of kyn, 3if his wyif were of hym fleschly knowyn be-forne. He þat confermyd & fadyr & modyr of þe chyld confermyd arn of kyn. Alle þise degrees, in fleschly kynrede or in gostly kynrede, be baptem̄ or be confirmacyoun, are forfendyd fro contracte of matrimonye be lawe & in peyne of cursyng. and 3if personys be weddyd in ony of þise degrees, þey owyn to be departyd asundre. Extravagantes de cognatione spirituali, 'Ne ℭ dum,' libro vj.[1], & *capitulo* 'Quamuis[2].'

In affinite[3], contracte of matrimonye is forbodyn in þe same peyne as in kynrede in-to þe fyfte degre. as þus: Alle þat arn of þy wyues kyn, or of þi lemmannys kyn, in-to þe fyfte degre of kynrede, arn of þin affynite, in þe same degre of affinyte þat þei are to þi wyif in kynrede. And þou womman, alł þe kyn of þin husbonde in-to þe fyfte degre, & of þi lemman also, arn of þin affinite in þe same degre of affinite þat þey are to þin husbonde, or to þi lemman, in kynrede. extravagantes de consanguinitate et affinitate, 'Non debet[4].'

Marriage between persons connected by affinity is forbidden to the fifth degree. The degrees of kindred connecting the one party with his own family, represent the degrees of affinity as to the other party.

þe kynrede of þi wyif, or of þin husbonde, or of þi lemman, in þe firste degre is of þin affinite in þe ferst degre; and þe secunde degre of kynrede is to þe þe secunde degre of affinite, and so forth to þe thredde & to þe ferthe degre of kynrede of þi wyif, þei ben of þe same degre of affinite to þe, and to none of þe foure degrees mayst ou be weddyd; but to þe fyfte degre in affinite þou mayst be weddyd. xxxv. *questio* iij. 'Sane[5]'; & *capitulo* 'Porro[6].'

It is not forbidden to marry a person who may have been married to a member of the family akin by affinity.

þow þou mowe noȝt be weddyd to none of þe kynrede of þi wyif, or of þin husbonde, or of þi lemman, in-to þe fyfte degre, þou myȝt, þowȝ, be weddyd to man or womman þat weryn

[1] c. 1. cogn. spir. in VIto. 4. 3 [ii. 1067].
[2] Ibid. c. 3 [ii. 1068].
[3] MS. in margin: 'de affinitate.'
[4] See p. 50, note 4.
[5] c. 14. C. 35. qu. 2. et 3 [i. 1267].
[6] Ibid. c. 22 [i. 1270].

husbonde or wyif to hym þat was of þi wyues kyn or of þin husbondys kyn; as þus: þi wyif is deed; þou myȝte wedde here brotheres wyif. ȝif þin husbonde be deed, þou myȝt be weddyd to his susteres husbonde. ex*travagantes* de *con*sang*uinitate* & *affinitate*, 'Non debet[1].'

No affinity exists between the respective relations of a couple.

¶ Also þi kynrede, þowȝ þei be of affinite to þin husbonde, or to þi wyif, or to þi le*m*man, þei be noȝt, þowȝ, of affinite to þe kynrede of þi husbonde or of þi wyif. for þe fadir & þe sone may weddyn þe oon þe dame & an-oþer þe dowȝter. two bretheryn may weddyn two susteryn. Ex*travagantes* de con-*sanguinitate* & affi*nitate*, '[Quod] sup*er* hiis[2].'

In þis affinite w*yth*-ynne þe fyfte degre, is mat*r*imonie forfendyd, for it lettyth mat*r*imonye to be sacryd, & ȝif it be | sacryd aft*er* þe affinite, þer*e* owyth to be made a devorce. *secundum* Ric*ardum*, di*stinccio* xj.[3]

[Fol. 19 b.]

After having contracted a marriage in due form, it is impossible for either party to marry again during the life-time of the first spouse,

¶ Also, ȝif þou make a contracte of mat*r*imonie to oon p*er*sone w*yth* full acorde of ȝou bothe, in saying þus: 'Here I take þe to my wyif,' and sche seyth aȝen: 'her*e* I take þe to myn husbonde;' þowȝ non othe be made, ne trewthe plyȝtyng, ne no fleschly knowyng, ne no wytnes be þ*er*e, & afterward þou makyst a contracte w*yth* an-oþer, leuyng[4] þe first p*er*sone, þi *secun*de contracte is a fals contracte of mat*r*imonie & spouse-breche[5], for trewe mat*r*imonie is in þe firste contracte, ȝif in þe ferst contract were no lawfull lettyng. ex*trav.* de spons*alibus*, c. 'Ex spons*alibus*[6].'

not even in another country.

¶ Also, ȝif þou be weddyd here in þis cuntre, & gost fro þi make in-to an-oþ*er* cuntre, & art weddyd þ*er*e to an-oþ*er* p*er*sone, lyuyng þi ferst make be þi wyttyng, þ*er*e is a fals contracte of mat*r*imonye. Ex*travagantes* de spons*alibus*[7].

The marriage with a nun is null.

¶ ȝif þou wedde a nu*n*ne wyttynge, or ony wo*m*man þat hath

[1] c. 8. X. de cons. et aff. 4. 14 [ii. 703]. [2] Ibid. cap. 5 [ii. 702].

[3] Ricardus Anglicus (Bishop of Chichester 1214, of Salisbury 1217, of Durham 1228, died there 1237), 'Distinctiones super Decretis,' extant only in MSS. (Cf. Schulte, Geschichte des Canonischen Rechts, vol. i. p. 183.)

[4] To mean: living; cf. l. 26.

[5] MS. in margin: 'contractus matrimonii licit*us* et illicitus.'

[6] c. un. de sponsalibus et matrimoniis in VIto. 4. 1 [ii. 1065].

[7] ? c. 31. X. de spons. et matrim. 4. 1 [ii. 672].

made a solemne vow of chastyte, þat contracte is fals. 3if ony nunne, or ony clerk wyth-inne holy ordrys, or ony relygyous professyd, make ony contracte of weddyng, þat contracte is fals. In alle þise degrees forsayde, þat is to seyne, in alle degrees of fleschly kynrede, & of gostly kynrede, & of affinite, & opere degrees, as I haue schewyd 3ou beforn, contract of matrymonye is forfendyd. And 3if it be sacryd, þer owyth be lawe to be made a deuorce. Þer-fore knowyth þise degrees in 3our herte, & beth ware þat 3e be no3t weddyd, ne make no contract of matrimonye in swyche degrees, for dreed of curs! And 3if 3e fynde 3ou gylty in þise degrees weddyd, 3erne in 3our confessioun beth gouernyd be þe counseyl of 3oure confessour.

A marriage contracted within one of these degrees, must be divorced.

[*The Tormented Couple.*]

¶ Helymandus dicit[1]: þere was a colyere, þat made colys. he was poore, but he was a good lyuere, & he was homlych & wel belouyd to an erl, comitatus meruernencis. on a ny3t, as he wooke his dyche of colys, whil þey weryn in brennyng, sodeynly a womman nakyd ran abowte þe colys brennynge, and after here rood a man wyth a swerd drawyn. he styked here thrugh here body, as hym[2] thow3te, manye a tyme, tyl sche lay as deed. þanne he kest here in-to þe fyre, & all for-brente here. he drowe here out of þe fyre, & toke here vp-on þe hors a-forn hym, & rood away. þus he dede manye dyuerse ny3tes. At þe laste, þe colyere wente & tolde it to þe erl. þe erl, wyth þe colyere, wokyn þat cole-pytt. þe womman nakyd com a3en & þe man on þe hors, & he turmentyd þat womman as he dede be-forne. And whanne he hadde here on his hors, & schulde go, þe erl wyth-stood hym, & askyd hym what he was. He seyde to þe erl: 'I was 3oure knyght, swyche a persone þat falsly was weddyd to my wyif, & fals I haue be to here of my body. And þis womman was þe wyif of þat kny3t falsely also weddyd to hym. þer-fore I had no grace to louyn my wyif, ne þis womman had no grace to louyn here husbonde, for we weryn false to hem

One night, a collier of the county of Merioneth (Mervinia?), saw a naked woman pursued by a horse-man with a drawn sword. The man pierced her right through her body and thrust her into the burning kiln. Then, he drew her out again, and rode away with the body. After having seen this several nights, the collier told it to the earl, who joined him in his watch. Then, the horse-man told his story to the earl. He and the woman had been married unlawfully, wherefore each of them had no grace to love the other,

[1] MS. in margin: 'narracio de falso matrimonio.'

[2] i. e. the collier.

and they both lived in adultery.

Therefore they had to endure those fearful pains.

[Fol. 20 a.]

þat we made first contract w*yth*, but I & sche þus had medlyd to-gedere long tyme in avowtrye, & wolde noȝt leuyn tyl nyȝ oure ende, and þanne we were schryuen w*yth* gret contrycyoun, and ellys we hadde be dampnyd w*yth*-outyn ende. Þer-fore, þus of me euery nyȝt sche is turmentyd. in euery stroke of my swerd sche hath more peyne þan | man in his deth, whanne his herte brestyth asundre, and ȝit sche hath myche more peyne in here brennyng. Þe hors þat I sytte on is þe feend þat turmentyth vs bothe, on þe whiche feend I suffre so̅ myche peyne, þat, þowȝ alle tungys to-gedere myȝte spekyn, þey schulde noȝt tellyn my peyne.'

Unlawful matrimony leads to discord, adultery, and horrible pains.

Lo! þere fals contracte is of matrimonye, after-ward þere is no grace of trewe loue, but dyscord, & avowterye, & horryble peyne in here ende.

[*The Rescue of a Faithful Wife.*]

At a pillage of Liége (?). a virtuous woman tried to escape defilement by swimming. Two enemies pursued her, and took her into their boat.

¶ Jacob*us* de Vitriaco[1], he seyth: Whan a cyte liodienc*is* was dystroyed of brabantynes, wommen of þat cyte for dreed of dyffoulyng fleddyn awey, & oon of hem swam in þe flood, for to kepyn here chast fro þo brabantynes. two of þe enmyes rowyd after in a boot, & tokyn her in-to þe boot, and woldyn a leyn by here. Sche seyde sche was wyif trewly weddyd, and sche wolde noȝt be fals to here husbonde; rathere sche wolde takyn here deth. sche brast out of here hondys, & felle aȝen in-to þe see. and be here skyppyng out of þe boot, þe boot ouyrturnyd, & drenchyd þo two men. and sche, for here trewe loue in matrimonye, be grace of god, wente to þe londe w*yth*-outyn harm of body & soule, & in here ende co̅ to heyȝ ioye.

But preferring death to shame, she threw herself into the sea again. By her leap, the boat turned over, and the pursuers were drowned.

As god suffred þe avowtrerys to drenchyn, and sauyd here þat kept here chast, so god schal suffre hem þat ben noȝt trewe in matrimonie to perysche in peyne, but þey amendyn hem, and schall sauyn hem þat arn trewe in matrimonye to endles blysse. Ad quod &c.

God punishes adulterers, and saves faithful spouses.

[1] MS. in margin: 'narracio.'

Capitulum nonum.

Recapitulacio compendiosa articulorum sentencie excommunicacionis.

WE denouncyn hem alle acursed, dampnyd, & departyd fro god to Sathan, þe feend, þat wyttyngly & malycyously depriuen of here ryght & of here lawe holy cherche, chapell, chirche-3erd, or ony place halwyd or priuylegyd. And alle þo þat brekyn, dystroyen, dysturblyn, or lettyn, ony poynt of fredom þat longyth to holy cherche, eyther general or specyall fredam, eyther spirituall or temporal, whethir it be þat sum o cherche in party hath more oon þan an-oþer. And alle þo þat purchasyn wryttes or letterys in lay court, for to lette þe lawe of holy cherche & þe proces þer-of of swhyche causys as longyth skylfully to cristen court, þat aw3te to be demyd be non oþer lawe. And alle þo þat lettyn ony man þat is somonnyd, or þat hath appelyd to þe court of rome, þat he may no3t defendyn him þere, to pursewyn his ry3t. And alle þo þat brekyn, brennyn, or robbyn, holy cherche, chapell, place relygyous, place halwyd or priuylegyd, in vyolence or malyce, opynly or priuely, or holy cherche godys, or oþere mennys godys, leyd in þe holy places to be kept. And alle þat stelyn holy cherche godys out of placys vnhalwyd. And alle þo þat arn wel payed þat swyche thynges are don in here name of here sugettys. And alle þo þat in vyolence beryn, or drawyn, or do beryn, man or womman out of holy cherche, or cherch-3erd, or cloystre, or out of ony oþer place, halwyd or priuylegyd, þat fleeth thedyr for socour & helpe, but in suche causys as þe lawe 3euyth leue. And alle þo þat forbydden or lettyn hem of here lyflode, or hem agrevyn in body or in | here good, whyl þei be þere. ¶ And [Fol. 20 b.] alle þat are wel payed þat swyche thynges be don in here name. & alle þat 3yuen þer-to helpe, counseyl, or fauour. ¶ And alle þo þat in vyolence wastyn, brekyn, peryschen, dystroyen, ocupyen, stelyn, beryn, ledyn awey, or do ledyn awey, þe godys

Accursed are infringers of rights and privileges of the church; destroyers and purloiners of church goods; violators of the church's asylum; destroyers and purloiners of church property;

þat longyth to graun*g*ys, manerys, or o*þ*er possessyoun*s*, of erchebisschopys, bysschopys, or of ony o*þ*ir men of holy cherche, a3ens þe wyll of hem or of here deputees þat arn keperys of þo placys & of þo godys. ¶ And alle þat helpyn þer-to, or 3yuen
protectors of thieves; coun*s*eyl or fauour. And alle þo þat in here howsys or in towne kepin or defendyn an opyn theef, after þe tyme þey be thryes monestyd of here ordinarye, in specyal or in general, but
thieves, robbers, murderers; þey puttyn hym awey fro hem. ¶ And alle opyn thevys, & alle false raueyner*ys*, murderer*ys*, ny3t-thevys. Alle clerkys w*yth*-in
clerks who wear arms; holy ordrys þat beryn armys a3ens þe pes, & felawyn hem w*yth* theuys & w*yth* euyll lyverys. ¶ And alle þat receyvyn or takyn
those who prevent the agreement of pleaders; ony mede, for to lettyn þe pes, þat þe partyes þat stryuen to-gedyr*e* in þe lawe schulde no3t ben acordyd. ¶ And alle false
false and dishonest tithers; tytherys, & alle þat stelyn tythe, or wrongfully w*yth*holdyn it, or for malyce or false custom̄ dystroyen tythes, or don hem be dystroyed, or wastyn hem, or beryn hem awey, or lettyn hem to be led out of here londys, or tythen þe lesse or þe werse, but 3if þei mowe haue sum*m*e 3iftes, or wyl no3t suffere þo tythes to be led out of here londys be wayes vsed of old tyme, but be cumpas
and those who deduct their expenses before paying the tithe, aboute. ¶ And alle þat takyn vp here cost or here expensis, or 3yuen þer-of, or spendyn þer-of, of ony p*ar*cell, tyl it be first hool tythed[1] to-gydere, or ellys sett on, or told in þe nou*m*bre, as of hey3, corn, wode, fruyte, wolle, chese, fysschyng, foulyng,
except merchants and workmen; & of all manere thynges tythable, saaf of chaffaryng, of laborer*ys*, of men of craft; here resonable expensys þ*er*e abowte aw3te ferst to be takyn vp in reknyng, & þe tythe of þe remenau*n*t ow3te to be payed to tythe. But þi cost abowte þi corn, or abowtyn þin hey, ne for makyng of chese, ne scheryng of wolle, þou schalt no3t rekene þi cost, but payen trewly þi tythe & hooly. and 3if þou do no3t þus, þou depryuest holy cherch of his fredom & of his ry3t. ffor þe cherch frely, w*yth*-oute thraldom, schulde haue hool his tythe, w*yth*-oute lessyng & apeyryng, w*yth*-oute reknyng of ony cost, or of expenses. ¶ And alle þo arn acursed
those who prevent, þat for malyce forbydden o*þ*ere folk þat þey schulde no3t offeryn at weddyng*es*, at puryficacyoun*s*, at mortuaryes, but o messe-

[1] MS. 'tythed hool tythed.'

peny. & ȝif ony mo be offryd, alle þat takyn þat offryng to here vse or to oþere*s* vse, aȝens þe wyll of hem to whom þe offryng longyth. ¶ And alle þat lettyn hem-self or oþere men of here offrynges, or of ony oþer swyche deuocyou*n*. And alle þat takyn or ocupyen to here owyn vse or to ony oþere*s* vse ony oþere offrynge*s* at masse, at ymagys, at crossys, at relykes, in cherch or in cherch-ȝerd, chapel or porche, or in ony oþer place of towne; or þe offrynges stele, or dyspose for ony vsage, or for ony colour of ony good werk, aȝens þe wyll of hem to whom þe offrynge*s* longyn; & alle þat ȝyuen þer-to comau*n*dement, fauo*ur*, cou*n*seyl, or helpe. ¶ And alle þo þat forsake to fulfylle þe comau*n*dment of þe kyng to takyn hem to pri*s*ou*n* þat ben opynly acursyd, & haue leyn | þere-in xl. dayes. And alle þat vnryȝtfully helpyn hem to be delyu*er*ed out of pri*s*ou*n*, aȝens þe assent of hem þat acursyd hem, and tyl þey haue made amendys & satysfaccyou*n*. ¶ And alle þo þat arestyn, or enprysou*n* wrongefully, ony man of holy cherche, wherfore he resygneth or forsakyth his benefyce, for malyce. ¶ And alle lay-men þat wrongfully & w*yth*-outyn auctoryte settyn ony man of holy cherche in stockys aȝens his wyll, or w*yth*-holdyn hym, or kepyn hym opynly or priuely in prysou*n*, in fet*er*ys, or in ony oþ*er* bondys. ¶ And alle þat leyn hand in vyolens on ony man of holy cherch. And alle þat myȝten lettyn it, & wyll noȝt. And alle þat comaundyn here sugettys þ*er*-to, and alle þat arn wel payed þat [it] is don in here name, & alle þat consente þ*er*-to. And alle þat mayntenyth, helpe, ȝeuyth cou*n*seyl or cou*n*fort þ*er*-to, where-thrugh þat violence is don & p*er*foormyd. ¶ And alle þo þat dyffoulyn, dyspoyle*n*, or robbyn, ony man of holy cherche, or falsely comettyn ony fals cause in dyspyȝt or in slau*n*dre of hym, for hate or for vengau*n*ce, wy*n*nyng or loue, aȝens ony of holy cherch, or aȝens þe lawe or ryȝt of hym. ¶ And alle þat lettyn þe iurysdyccyou*n* of p*r*elatys, as w*yth* gret cumpanye & strengthe, w*yth* gret dyn & aray, goinge to ony court of holy cherch, and turbelyn þe ordynaryes, and here offycerys, & oþ*er* peple þere p*r*esent, þat þe offyce & þe iugement is wrongefully lettyd. And alle þo [þat] lettyn þe excecucyou*n*

or purloin, offerings;

and who hinder the imprisonment of the excommunicate; [Fol. 21 a.]

and who imprison,

lay hands on,

or act despitefully, to a priest;

and who hinder the jurisdiction of prelates and bishops;

of here lawfull maundement*ys*, or takyn, or betyn, dyffoulyn, or vexin wrongfully, þe berer*ys* of þo maundement*ys*. And alle þat endy3tin, arestyn, or enprysonyn, or vexin in lay-court, or do it be don, or procure ony dyssese, to hem þat ry3tfully pursewyd in cristen-court a3ens here aduersaryes; or dyssese here iuge, here aduocatys, procurato*urs*, or o*þ*ere mynistr*ys* of þe court, or ony o*þ*er þat helpyn þer-to. ¶ And alle lordys, & here baylyes, & o*þ*ere, þat forbyddyn here tenaunt*ys*, or here bonde-men, or o*þ*er men w*yth*-inne here lordschi*p*, þat þei schulde no3t gon out of þat lordschi*p*, þow3 þei [be] somounyd to apere aforn here lawfull ordynarye for here trespace, or to preue a testament of þe dede; or in courtys & letys of here lordys lettyn, or do lettyn, or procuryn þer-to, þat prelatys mowe no3t lawfully correctyn here sugett*ys* for here dyffawtys. ¶ And alle þat lettyn þe makyng of a lawfull testement, or chaungyn, or procuryn to lettyn, þe laste wyll of þe dede, of bonde or fre, seruaunt or prentys, of[1] sengle or of weddyd, of here owne wyues, or of o*þ*ere mennys wyues, in suche thynges þat þey mowe beqwethe be lawe or be custo*m*. ¶ And alle þat lettyn þe prouyng of such testamentys. ¶ And alle þe lordys of þe fee, & o*þ*ere lordys, & here baylyes, þat wyll no3t suffryn þe dettys of þe dede þat were here tenaunt*ys* or bonde-men, or o*þ*ere þat dyen vntestat, or here servaunt*ys*, to be payed of þe meueable godys of þe dede to þe dettour*ys*, or to holy cherche, or to o*þ*ere, as þe wyll of þe dede was; ne þe porcyoun to be payed to wyif & chylderyn of þe dedys good, þat longyth to he*m* be lawe. ¶ And alle lordys, & here baylyes, & o*þ*ere, þat takyn to hem þe godys of þe dede ouyr þe lawfull dette dewe to hem, feynyng wrongfully in here stretys þat þe | dedys godys were no3t sufficient to acquyten þe dettys to here lord, & alle holderys w*yth* hem, counseylour*ys*, mayntenour*ys*, counfortour*ys*, comaundour*ys*, and alle þat arn wel plesyd þat swyche dedys are don in here name or in here seruyse. ¶ And alle þat on here dede-bed, or in ony o*þ*er tyme of here lyue, 3euyn awey here good in defraude of o*þ*ere men, þat of

and who hinder the making of testaments,

and the payment of debts of the dead;

and who seize more of the dead man's property than [Fol. 21 b.] is due to them;

and who make fraudulent donations;

[1] MS. *or*.

þe residue may noȝt be payed here dettys to holy cherche, ne to qwyke & dede, ne to wyif & chyld þe porcyoun þat longyth to hem be lawe. And alle þat takyn swyche ȝiftes for defraude, & alle þat procure þer-to, or conseylin, defendyn, monestyn, or bryngin in. ¶ And alle þo þat reysin or steryn stryif aȝens þe pes of holy cherch, of þe kyng, & of þe reme, be powere, dede, or counseyl, or comettyn, counfortyn, or ymagyn, deth, tresoun, or ony oþer dysceyte, to þe kyng, to the qween, or to ony of here chylderyn. ¶ Alle þat conspyrin aȝens hem, alle tretours, alle comoun baratours, vprayserys of[1] vnryȝtfull batayles, alle comoun ryserys, alle felouns & here maynteynourys, counfortourys, confederatours, & conspiratours. Alle þat takyn on hande wyttyngly false quarellys, alle fals wytnes-bererys, & forswererys on þe holy doom afore a iuge, in eythir lawe. And alle þat don hem forsweryn hem wyttyngly, or hyre hem, or teche hem, or counseylin, mayntenyn, procuryn, or brynge forth. ¶ And alle hous-brennerys malycyously, but it be in leeffull werrys. ¶ And alle þat feyȝtin, or drawe blood in vyolens, or defoule wyth leccherye, or wyth oþer horryble synne, ony place halwyd, wherfore it nedyth to be reconsyled aȝen. & alle mansleers, but in suche causys þat þe lawe excusyth. ¶ And alle þat leyn hond in vyolens on fadyr or modyr, or on godfadyr & godmodyr. And alle þat dystroyin in þe moderys wombe ony chyld, or slene wyth drynkys, or wyth oþere craftes, after þe tyme þey haue lyif, or puttyn here chyldren to be fals eyres. ¶ And alle wycches, & heretykes, & lollardys, & alle þat beleuyn on here heresye. alle þat fauouryn hem, or defendyn, beryin, or do beryin, suche men, heretykes or þe beleuerys on hem, in ony holy place, & alle here mayntenourys or fauourerys. ¶ And alle þat beleue noȝt on þe sacrament of þe awtere þat it is goddys body, his flesch & blood in lyknes of breed & wyne. ¶ And alle þat beleue noȝt in þe oþere sacramentys & in þe artycles of þe feyth, as þe cherch of rome beleuyth & techyth. ¶ And alle aduokatys þat puttyn forth false exceþcyouns to lettyn trewe matrimonye, or in oþer causys, aȝens ryȝt,

disturbers of the peace of the church, the king, and the realm;

conspirators, &c.;

false witnesses, perjurers, &c.;

incendiaries;

polluters of churches;

and those who lay hands on their parents;

and who cause miscarriage;

and witches, heretics, lollards,

misbelievers;

and lawyers who hinder matrimony, or delay causes

[1] MS. &.

by vexatious pleadings; and those who use false measures;

wherfore þe proces of þat cause is hyndryd, & þe lengere lettyd & delayid. ¶ And alle þat makyn & vsyn wyttyngly false auncerys, false weyȝtys, false busschellys, or oþere mesurys, oþer-wyse þan þe statute of þe parlement wyth, and aȝens þe

and infringers of the Great Charter and the Charter of the Forests;

kynges standard. ¶ And alle þo þat don aȝens ony of þe articles, contenyd in þe gret chartre or in þe chartre of þe forest. ¶ And alle relygious men þat mynystre, wyth-oute leve

and 'religious men' who minister the sacraments without authority;

& auctoryte, to letteryd or to laymen, þe sacrament of þe awtere, or þe last anoyntyng, or sollemnysyn matrimonye, or asoyle folk þat ben acursyd, eythir be lawe or be constitucyoun, but in suche causis þat þe lawe ȝeuyth leue, or asoyle folk

and those who hinder the right [Fol. 22 a.] of a patron;

'a pena & a culpa.' ¶ And alle þat puttyn ony debat or plee in ony patronage of ony cherche, whan it | is voyd, wrongfully, wherfore þe verry patroun is lettyd of his ryȝt, þat tyme. ¶ And

and who marry in any prohibited degree of relationship or compaternity;

alle þat makyn ony contracte of matrimonye, or are weddyd togedere, wetyngly, in ony degre of kynrede or of affynyte, benebe þe fyfte degre, or in degrees of compaternyte, þat comyth in answeryng for a chyld in baptem or in confirmacyoun.

and nuns, clerks, or other persons who made a vow of chastity, and marry afterwards;

¶ And alle nunnys & relygyous, and alle clerkys wyth-inne holy ordrys, þat makyn swyche contractys, or are weddyd to-gedyre. ¶ And alle þo þat han made a solemne avowe of chastyte, þat makyn matrimonye or contracte þer-after. ¶ And alle þat are weddyd to-gedyr in degrees for-fendyd be lawe. ¶ And alle

and priests who solemnize such marriages;

preestys þat wyttyngly, & be here fre wyth, solemnysen ony suche matrimonyes, or ony weddynges, but of here owyn perysschenys, wyth-oute leue; or solemnysen ony matrymonye, wyth-oute þe banys askyd. ¶ And alle þat do swyche weddynges be solemnysed be strengthe or dreed; and alle þat ben present

and those who, in time of interdict, bury persons in holy places, or who bury excommunicates, heretics or usurers;

þer-att wyttynge, & consentyng þer-to. ¶ And alle þat beryin, or do beryin, in sayntuarye in tyme of interdycte dede bodyes, or in place enterdyȝte ony oþer tyme beryin, or do beryin, hem in sayntuarye þat dyed acursed be name, or opyn heretykes, or opyn goueleryȝs, aȝens þe lawe, tyl þey haue made restitucyoun.

and who get absolution at the point of death, and neglect to have it confirmed

¶ And alle opyn gouelerys arn acursed. ¶ And alle þo þat, in peryl of deth, or in ony oþer nede, arn assoyled of a symple preest of a sentence of þe gret curs, and ȝif þei rekeuere & scape

þat peryl, & gon noȝt þanne to hym þat hath powere be lawe to takyn of hym here penaunce, þei fallyn aȝen in-to þe same sentence. ¶ And whanne a man is assoyled of þe court of Rome, or of a legate, & is bodyn cõm hom to his dyocesan, or to his ordynarye, to takyn his penaunȝs of hym, & to make satisfaccyoun, but he do so as he was bodyn, he fallyth aȝen in-to þe same sentens. ¶ And alle þat falsyn þe popys bullys, or his selys, or vsyn wyttyngly ony suche false bullys & selys; And alle þat defendyn or fauouryn hem. ¶ And alle forsteryȝs, bedelys, & baylyes, þat makyn scottalys, or gaderyn schevys, or ony swyche gadryng makyn be colour of here offyce. And alle þo þat ȝeuyn leue to sleen, or to takyn, to harmyn, or to greuyn, or to hynderyn in ony oþer manere, þe iugys of holy cherch, or ony of here mynystryȝs, or ony of here meyne, in here body or in here catell, for þei ȝaf a lawful sentens of suspendyng, or of cursyng, or of enterdyȝtyng, on kyng or on prynce, on lord or on baroun, or on ony oþer, greet or small. ¶ And alle þo þat agreuyn hem for whom þe þe sentence was ȝouyn, or agrevyn hem þat keptyn þat sentence, or agreuyn hem þat denounsed þe sentens. ¶ And alle þo þat takyn owȝt wrongfully of þo personys for-seyd, but þey restoryn it wyth-in viij. dayes. ¶ And alle þat vsyn suche leue, & arn so hardy be þat leve, to don so cursedly. ¶ And alle þo þat compellyn a preest to seyn dyvyn seruyse in place enterdyte, or, be ryngyng of bellys, or in ony oþer wyse, in tyme of enterdyte, clepyn in þe peple to dyuyne servise. ¶ And alle þo þat byddyn hem þat arn enterdyȝted, or opynly acursyd, þat þei go noȝt out of þe cherche, whill goddys seruyse is in doyng, þowȝ þei be warnyd & bedyn gon out. ¶ Alle þo þat arn so warnyd to gon out, & wyll noȝt gon out, fallyn in-to a newe sentens, reseruyd to þe popys powere, & | in- [Fol. 22 b.] to þe same sentence falle þei þat bydden hem abyden. ¶ Also alle þat comoun wyttyngly wyth ony persone acursyd be name in ȝeuyng hym comfort in þe same synne, counseyl, fauour, or helpe. ¶ And alle þo þat arn acursyd, suspendyd, or enterdyȝte, &, be strengthe, dreed, or manas, compellyn hym, aȝens his wyll, þat ȝaf þat sentens on hem, to reuokyn þat sentence,

after their recovery;

and who get absolution from the Court of Rome, and neglect to have it confirmed by their bishop;

and who falsify the pope's bulls;

and foresters, beadles, bailiffs, who abuse their office to their profit;

and those who cause any harm to be done to the pronouncer of excommunication;

and who compel a priest to officiate in time of interdict,

or who bid the interdicted not to leave the church;

and who support an excommunicate in his sin;

and who compel the pronouncer of a sentence to revoke it;

or ellys to assoylen hem; þei fallyn in-to a newe sentence of curse, & þat reuocacyoun or þat absolucyoun is as nouȝt. ¶ And alle grete men þat puttyn wrongfull taxes, tallyagys, or oþere wrongfull extorcyouns, to holy cherch or to þe mynystrys, & don hem paye, or procure to don hem paye, of here cherchys for hem-self or for here godys þe whiche þei do nouȝt lede to feyrys or mercatys be-cause of merchaundyse; or suffryn hem to paye toll, pycage, murage, groundage, passage or gwydage. ¶ And alle lordys & grete men of temperalte þat forbydden here bondemen, here tenauntys, here sugettys, or here seruauntys, þat þei schulde nouȝt sellyn to man of holy cherche swyche godys as are nedefull to hem, ne byen here chaffare, ne grynden here corn, ne bakyn here breed, ne brewyn here ale, ne don hem oþer seruyse & helpe þat is nedefull to hem. ¶ And alle þo, saaf bysschopys & abouyn, þat letyn howsys to hyre to ony alyen þat is an opyn gouelere, to vsyn þer-in his synne & his gouyll. ¶ And alle false monye-makerys, & false clypperys & wasscherys of monye. ¶ And alle þo personys or paryschenys þat hewyn doun, or do hewyn, stubbyn, pullyn, schredyn, or schroppyn, ony tre in cherche-ȝerd or chapell-ȝerd, in vyolens wyth-inne closure, or mowyn, or repyn, ony gras growyng þer-in wyth-oute leue of þe curatys or of here deputees. And alle þo þat suche treen or herbage in seyntuarye takyn to here owyn vse, or to ony oþer vse, wyth-oute leue. alle þise dyffoulerys & depryuerys of holy cherche ryȝt owyn be, put fro comounyng of cristen men, & fro þe sacrament of þe awtere, & fro dyuyne seruyse, & þey owyn opynly to be schewyd acursyd as þei þat stelyn ony good out of holy cherch. ¶ And alle þo þat, be vertu of a wrytt of a-counte or of trespas, don clepyn here aduersaryes in straunge schyres, þere þey & here trespas are nouȝt knowyn, & so in þat wyse þei ben outelawyd, or for-banysched þe kynges lond. ¶ And alle þo þat for hate, or loue, or wynnyng, or for ony oþer cause, malycyously defamyn ony persone amonges gode men & worschipfull, wherfore he is put to his purgacyoun, or is wrongfully agreuyd or vexid in ony manere. ¶ Alle personys gylty in ony of þise artycles aforseyd,

and who exact taxes from the church or its ministers,

or make them pay toll, &c., for goods not destined for trade;

and lords who forbid trade with churchmen;

and those who let houses to usurers;

and false coiners;

and who fell trees, or mow grass, in churchyards;

and who induce their adversaries to plead in a strange shire;

and slanderers.

All persons guilty in these articles

we denounce hem acursed in þe gret curs be alł þe auctoryte of holy cherche, in slepyng, wakyng; in stondynge, syttyng; in lying, goyng; in spekyng, in sylence; in etyng, drynkynge, & in alł here werkyng, *wyth* alł solemnyte þat longyth þer-to be þe ordenaunce of holy cherche; we schewyn hem acursyd, *wyth* crosse[1] standyng, *wyth* bellys[1] ryngyng, *with* candele[1] brennynge! & as þe candele schal departe fro his lyȝt, so þei are departyd fro þe lyȝt of saluacyoun to therknes of dampnacyoun, tyl þei come to dampnacyoun! ffiat! ffiat! Amen.

will be solemnly denounced to be excommunicate.

[*The Monk absolved after his Death.*]

℟ Ex vita *Sancti gregorii* pape[2]. An abbot told seynte gregory þat a munke in his hows had kept in propre a certeyn monye. | seynt gregorye acursyd þis munke. þe munke deyid vnasoyled. þe abbot seyde to gregory þat þe munke was contryte & schryuen, & wolde a ben asoyled of seynt *gregory*, but he myȝt noȝt; deth com̃ so hastyly. seynt *gregory* wrote in a bylle his absolucyoun, & bad an of his dekenys rede it ouer his grave, and he dyd so. On þe nyȝt after, þe munke aperyd to þe abot, & seyde þat he was kept in full hard peyne for þe curs of seynt *gregory*. 'but ȝysterday, whan þe absolucyoun was red ouyr my graue, I was vnboundyn of my peyne.' Here it semyth þat acursyng byndyth, & absolucyoun vnbyndyth.

A monk had been cursed by St. Gregory for keeping private property. But after his death, he was absolved on his abbot's request.

[Fol. 23 a.]

The absolution was read on his grave.

and immediately he was delivered from his pains.

[*A Woman delivered from the Fiend's Vexation.*]

ℭ Ex vita bernardi[2]. A womman was vexid *wyth* a feend in lust of leccherye, & vj. ȝere, in dyuers tymes, he lay by here. sche wente to seynt bernard, & told it hym. seynt bernard toke here his staf, & bad here lay it in here bed, and sche dyd so. þe feend com, & myȝt noȝt deryn here, & threttt here, & sayde þat whan seynt bernard were gon, he schulde be vengyd on here. sche tolde it seynt bernard. Bernard, in presence of myche folk, dyd yche of hem holdyn a candell in here hand, brennyng, &, *wyth* alł þe peple, solemnly he acursyd þe feend, & enterdyȝted hem þat he neuere after schulde dere þat womman.

A woman was seduced by a fiend.

St. Bernard bade her go to bed with his staff.

The fiend could not approach her, but he threatened her with revenge.

Then, St. Bernard cursed the fiend solemnly.

[1] Underlined with red ink.

[2] MS. in margin: 'narracio.'

and kept him from that woman. So are the excommunicates kept from God.

& be þat cursyng þe feend was departyd fro þat womman. Ryȝt so, be cursyng of holy cherche, þe gylty þer-in are departyd fro god.

[*The Two Rebel Nuns.*] 4

Two nuns vexed their prelate with their saucy tongues. St. Benedict cursed them. Soon after, they died, and were buried in the church.

¶ Ex gestis *sancti* Benedicti[1]. Two nunnys weryn ofte tymes to here prelate rebell of tunge, & angeryd him ofte. seynt benett seyde: 'amende ȝoure tunges, or ellys I acurse ȝow.' þe nunnys amendyd hem noȝt. sone after, þey deyid acursyd, & were beryin in cherche. þe dekyn, at þe masse, as þe vse was, 8

But every day, at mass, they rose from their graves and went out, till St. Benedict absolved them.

seyde: 'who-so be acursyd, go out of þe cherche!' euery day, in þo woordys, a womman seyȝ þo nunnys rysen out of here graues, & wentyn out of þo cherche. sche tolde it seynt benett. Benet asoyled hem, & afterwardes þei hadde reste. 12

[*Fleas expelled by St. Bernard's Curse.*]

By his curse, St. Bernard killed the fleas in an abbey.

¶ Ex legenda bernardi[2]. In an abbey of seynt bernard were manye flees. bernard acursyd hem, and, on þe morwe, þe flees were dede. 16

Since innocent fleas are slain by the curse, much more are sinful men punished with endless pain.

Syth curse sleth flees, þat dedyn no synne, rathere curse sleth body & soule þat synnen in endles peyne. þerfore amendyth ȝou þat ben gylty þere-in[3]! 20

Capitulum x.

De Contricione, Confessione, & satisfaccione.

I told you before of the pit, your body, the water, the great curse, and its streams, the articles.

[S]yres, here-beforn I told ȝow of a welle, & of a pytt of lust, þat is, ȝour body, & how full it is of corrupte watyr. þat watyr infecte, I tolde ȝou, was þe sentence of þe grete curse. þe stremys þer-of arn þe artycles of þe sentence, 24

[1] MS. in margin: 'narracio.' [2] MS. in margin: 'narracio.'

[3] The chapter seems to be wanting a few lines. At least, we miss the typical conclusion. The whole column is less carefully written. The heading of the following chapter, in rough irregular characters (red ink), is joined, without space, to the break of the preceding chapter. The initial of Chapter X has been omitted. 'Syres' may be guessed from the beginning of Chapter I.

whiche I haue declaryd to ȝou before tyme, & how þei drenchyn þe soulys þat arn gylty. *þer*fore ȝow nedyth, in gostly labo*ur*, to scopyn out þis corrupte watyr of curs, w*yth* þe scoope of penau*n*s. A scope is deep & hool, to resceyue wat*yr*; so þi penau*n*ce muste be depe, to receyue wat*yr* of *contri*cyou*n* in-to þin herte, þat, depe in þin herte, þou sorwe for þi curs. þi scope of þi penau*n*ce muste ben hool, w*yth* an hole purpos, neue*re* to trespacyn aȝen in þat curs. ȝif þi scope of penau*n*ce be to scheld, it takyth no wat*yr* of sorwe; þe*r*-fore, þe deppere it be in sorwe of herte, & þe holere it be in purpos to leue þi sy*n*ne, þe more largely & clerly it castyth out of þi soule, w*yth* schryfte[1], þi cursed sy*n*ne. ȝif þi scope of penau*n*ce be brokyn, þat is, ȝif þi schrifte be partyd, su*m*me to o preest & su*m*me to an-o*þer* for schame, or ȝif þou be schryue | [of] su*m*me sy*n*nes, & of su*m*me sy*n*nes noȝt schreuyn, þa*n*ne þi scope is brokyn, & þa*n*ne it voydeth noȝt clene þe wat*yr* of þe curs; for þe wat*yr* of curs fallyth aȝen in-to þe pyt of þi conscyence thrugh þe brokyn scope of þi brokyn penau*n*s. ȝit, þowȝ þi scope of penau*n*ce in þe heuyd be depe in contrycyou*n* & hool in confessiou*n*[2], ȝif þou wylt spedyly scope out þe watyr of þi sy*n*ne, þi scope of penau*n*s muste haue an handyll, for to holde w*yth* þi scope in þin handys, þat is, in þi werkys. þe handyll is satisfaccyou*n*; þe*r*-to sette þin handys, to make amendys for þi wrongys. paye to holy cherch, to qwyke & to dede, þat þou owyst for þe wrongefull harmys þat þou hast do to hem; and but þou take þis handyl of satysfaccyou*n* w*yth* þin handys, vp-on þi power to makyn amendys for þi false wrongys & harmys, w*yth*-outyn dowte, þi scope of penau*n*ce is nouȝt ellys spedy to castyn out spedyly þe watyr of þis curs, to save þi soule fro drenchyng. þowȝ it be neue*re* so depe in sorwe, & neue*re* so hool in schryfte, and þou be of powe*re* to makyn amendys[3], & hast space þe*r*-to, & wylt nouȝt, þi scope is nouȝt spedy to þi soule-hele. Wherfore þe scope of þi penau*n*ce, it muste be deep in sorwe, & hool in schryfte,

The corrupt water must be scooped out with the 'scoop of penance.'

A scoop is deep, and so must be your sorrow; it is without a flaw, and so must be your purpose.

If the scoop of penance is broken, i.e. if your confession is incomplete, [Fol. 23 b.]

the water of the curse falls again into the pit of your conscience.

Besides, the scoop must have a handle, satisfaction,

else it is unfit to cast out the water of the curse.

[1] MS. in margin: 'de *confessione*.'

[2] MS. in margin: '*contricione*, *confessione*.'

[3] MS. in margin: 'opera p*enitencie*'

wyth þe handle of makyng amendys, ȝif þou haue power & tyme, & ellys þou scopyst in veyn.

[*The Man who would not make Restitution.*]

A priest said to a sick man:

Exaumple. Libro de dono timoris[1]. A preest, in confessioun, seyde to a seek man on his ded-bedde, þat before, in his lyue, was acursyd in dyuerse artycles for þe good þat he had get falsely of holy cherche, of quyke & dede, & for wrongys þat he hadde don, 'þou synfull man,' he seyde, 'ȝif þou wylt be assoyled of god of þi cursydnes, &, wyth þi penaunce, be made clene of alle þi cursed werkys, þou muste haue iij. thynges[2], þat is, full sorwe in þin herte for þi synne, & clene schryfte, & to make amendys fully in trewe restitucyoun, vp-on þi powere.' þe syke sayde: 'to þe firste, þat is, sorwe in herte & clene schryfte, gladly I schal takyn, but þe thredde, þat is, to restoryn aȝen þat I haue falsly get, & to makyn amendys for alle my wrongys, þat wyl I noȝt do; for þanne schulde no-thyng beleue to me, ne to my wyif, ne to my chyldryn.' þe preest seyde: 'and but þou restore aȝen as ferforth as þi good may reche, þou mayst noȝt be sauyd.' þe seek man seyde: 'seyth holy wrytt & holy doctourys so?' þe preest seyde: 'ȝa.' þe syke man seyde: 'And I wyll noȝt restore, to make my wyif & my chylderyn beggerys. I wyl prouyn whethir it is trewe or false, þat clerkys prechyn.' & so he deyid, dredyng more þe pouert of þe world, þan endeles pouert of þe peynys in helle. After his deth, he aperyd to þe preest als foul as a feend, & seyde: 'Now I fele it sooth þat þou seydyst me. I am dampnyd to helle-pyne for euere. Had I restoryd, as þou tawȝtyst me, I had be ſauyd to ioye.'

'Three things are necessary for thy salvation, viz. repentance, confession, and restitution.'

The sick man was willing to repent and to confess, but he would not restore what he had got with wrong doings,

for fear of making his wife and children beggars.

* So he died;

but after his death he appeared to the priest, and acknowledged the truth of his counsel.

[*A Sinful Lady saved by the Holy Virgin.*]

A Roman lady was so fond of her son, that she let him sleep with her.

¶ Ex miraculis beate Marie virginis[3]. At rome was a jentyl lady, þat for loue lete here sone lyne by here in bedde. be proces of tyme, sche, styred of þe feend & of here flesch, lete here sone lyn by here fleschly. sche was wyth chylde by here sone. Whanne

She got a child by him:

[1] MS. in margin: 'narracio de dono timoris.'

[2] MS. in margin: 'nota tria.'

[3] MS. in margin: 'narracio.'

þe chyld was priuely born, sche slowe it, & threwe it in a gonge, but she killed it.
for sche schulde noȝt be slaunderyd. but alwey, in here herte, Nevertheless,
sche was sory, & alwey preyed god of mercy, & dede scharpe she repented, prayed and did penance, only
4 dedys of penaunce, & made restitucyoun of here wrongys, | saaf [Fol. 24 a.]
sche durste noȝt be schreuyn of here cursyd synne, for schame. she dare not confess.
þe feend, in wede of a clerk, seyde opynly to þe emperour & to A fiend, in a clerk's disguise,
þe peple: 'ȝe holdyn þat womman holy; sche is cursyd. sche accused her of incest and mur-
8 had a chyld be here owne sone, & hath slayn it, & throwyn it in der before the emperor and the
a gonge.' þe emperour & þe peple woldyn noȝt beleuyn it, but people.
prayed here. þe feend seyde: 'do here ben examyned; & ȝyf
sche mowe noȝt excusyn here, late here be brent qwyk. & ȝif
12 I may noȝt convicte here, brenne me quyk in fyire.' Sche was She was sent for,
sent after. þe kyng seyde to here: 'here is a newe prophete, and the emperor informed her of
þat hath accusyd þe of swyche an horryble synne, wher-of we the clerk's accusation.
ben sory. knowe þi synne to vs, ȝif þou be gylty, or ellys
16 pourge þe þere-of lawfully.' Sche askyd of þe kyng certeyn
dayes of avysement, er sche ȝaf here answere. And þanne, wyth She asked for
full sorwe of herte & wepyng, sche schrof here to a preest. he some time of consideration, went to a priest,
comfortyd here, & ȝaf here in penaunce to seye a pater noster, and confessed.
20 and specyally þat sche schulde worschepyn oure lady wyth
certeyn Auees. Sche dyde here penaunce; &, on here day of
answere, wente to þe kyng. þanne seyde þe kyng to þe feend After having done the penance, she appeared again
in þe clerkys lyknesse: 'lo, þou clerk! here is þe womman þat before the emperor.
24 þou hast accusyd. say now of here what þou canst say!' þe But the fiend did not recognize
feend seyde: 'It is noȝt þis womman þat I haue accusyd; þis her; for she was kept safe by the
womman is holy, & marie kepith here.' Alle þe peple blyssed Holy Vergin.
hem for wondyr of his woordys, þat weryn contrarie fro þe
28 firste. þe feend, as a smoke, vanysched awey. þe womman He vanished
hadde an hyȝ worschype, & was sauyd fro temperall deth & fro away, and the lady was saved.
endles deth, & made clene, wyth þe scope of penaunce, of here
cursyd synne.

32 þer-fore, þowȝ þou be als cursyd as euere was Judas or pylate, Therefore, with the scoop of
wyth þe scope of penaunce scope out þe watyr of curs, & make penance, cleanse your pit of the
clene þe pyt, þat þe watyr of grace may springen in þe as dyde water of curse,
in here! for all þe stremys of þis watyr of curs, þat is, alle

artycles of þe grete sentens, I haue schewyd to 3ou before þis time. þerfore, scope out wyth penauns þat corrupte watyr, and

and then, the water of grace will spring within you, and raise you up to heaven!

þanne schal springen newe watyr of grace in 3ou, here in 3oure lyuynge, whiche grace schal flowyn so hey3e, þat it schal make 3ou in 3oure ende to swymmyn in-to þe hy3e hyll of hevene. Ad quod nos perducat &c.

Capitulum xj.

De luto superbie.

HEre-beforn, I haue schewyd 3ou how 3e schul scopyn out of 3oure pyt, þat is, of 3our body, þe corrupt watyr of þe grete curs. Now schal I telle 3ow what stynkyng wose is in 3oure pyt, nedefull to be fermyd out. þis wose in 3oure pyt is euery dedly synne. ffor 3oure body gaderyth euere more wose of synne, to diffoule 3oure soule; þer-fore, 3oure body is a foul wosy pytt. Job iiij°, Abacuc iij° [1], 've illi qui congregat contra se lutum.'

Beneath the 'water of the great curse'

is the 'ooze of deadly sin.'

Depe watyr in a wosy pytt makyth deep wose. Ry3t so, depe curs makyth deep synne. Ps.[2] 'Abbissus abbissum inuocat.' þe body stynketh in foure-fold of wose: þe first wose is dely3te, þe secunde is wyll, þe thredde is dede, þe ferthe is longe hauntyng þi synne. 'Sic fetes qui quatriduanus es.' Johannes xj.[3] þer-fore crye to þi god: 'Eripe me, domine, de luto, vt non infigar [4].' Delyuere me, lord, out of þe wose of synne, þat I styke no3t faste þer-in, be wycked custome! 'Intra in lutum & calca.' Naum in fine[5]. Entre þou in-to wose, & defoule þi-self, þat is to say, entre in-to þi-self, wosy in synne; wyth þi mynde be-|holde how depe þou art in wose of synne, and dyffoule þi [body][6] wyth trauayle of sharpe penaunce. for who-so styketh faste in depe wose, he may euyll oute. Ry3t so, who-so is in depe synne, he may euyll out, for he is so fyched þere-in. Ps.[4] 'Infixus sum in limo profundi.' þis wose is so depe in oure pytt, & so

Of that ooze there are four kinds: delight, will, deed, and continued dwelling on sin.

[Fol. 24 b.] Behold how deep thou art in sin, and do sharp penance!

[1] Job iv. 19; Hab. ii. 6. [2] Ps. xli. 8. [3] John xi. 39. [4] Ps. lxviii. 15, 3. [5] Nahum iii. 14. [6] *self* is crossed in MS., but nothing put instead.

myche, þat vs muste makyn manye dayes werkys for to castyn it owt clene. for þere ben vij dedly synnes, and yche of þe seuen schal be a day werk or more; þere longyth so myche wose þerto! þis day werk schal be, to castyn out of oure pytt þe wose of pride.

To cast out the ooze, we shall have to do many a day's work; for there are seven deadly sins. To day we will cast out the ooze of PRIDE.

þis wose of pride has viij. cornerys, or viij. quarterys. þe first is presumpcyoun[1]; þat is, whan þou puttyst þe forth in prise in presens of þe peple, ferthere þan oþere don þat arn als gode as þou, or bettere; lokyng after reuerence, to sytten aboue, to spekyn first, to haue þe woordys out of an-oþere mannys mowth, to takyn worschiþ of þe world, passing alle oþere; demyng þi-self strengere, wysere, hardyere, worthyere, þan an-oþer; in trowyng þi-self bettyr þan þou art; in wytyng an-oþer man þi defauȝte, & in wytyng þi-self þe goodnes þat þou hast of an-oþer. þe grace of fortune, of goodnes, of prosperyte, of vertewys, þat þou hast of god, þou thynkyst þat þou hast hem of god for þi gode werkys, & þat þou hast wel deseruyd hem. or ellys þe loue, worschype, rycches, whiche þou hast of god, þou thynkyst þat þou hast hem of þi good gouernaunce, & wytist it þi-self, & noȝt god. þou art prowd in herte, hauyng gret angwysch to kepe þe stylle, & noȝt to spekyn out þi proude woordys. prowd in lokyng, prowd in spekyng, prowde in heyȝ crying abouyn oþere; mysprowde in bering, in werkyng, & in mysleuynge; prowde in goinge, standyng, & syttyng; prowde of þin offyce, prowde of lordschiþ & of mayntenaunce, prowd of þi myȝt & of þi seruyse, prowde of honeste, of largenesse, & of þi gode condycyouns, of þi vertuys, & of þin holynes; prowde of þin herytage, & of þi bewte, & of þi welschapþ, & of ȝiftes of fortune; prowd of aray & of eloquence, of kunnyng, of wytt, of voys, & of vnderstondyng. Alle þise forseyde, & manye mo, arn in pride in þe corner of presumpcyoun. Seynt Austyn seyth, libro xiiij° de civitate dei, c. xiij[2], þat god sufferyth ofte tymes presumptuouse folk, in here pride, fallyn in-to sum opyn horryble synne, þat þey myȝt þerby be foule aschamyd of hem-

And this ooze has eight corners; the first is Presumption, i. e. claiming honour and worship; thinking too much of one's self; imputing one's fortune and virtues to merits and not to God; behaving proudly. God exposes presumptuous men to sin and shame.

[1] MS. in margin: 'presumpcio.'

[2] Cf. Migne, Patr. Lat., tom. 41. p. 13, sqq.

self, & knowyn þerby here wrecchydnesse, & ben sory & hevy þat þei trustyd so myche in hem-self, & heeldyn hem-self so worthy. Seynt Austyn seyth þat seynt Petyr was presumtuouse whanne he seyde, Mat. xxvj: 'þowȝ alle oþere lord forsakyn þe, I schal neuere forsake þe, & þowȝ I schulde be deed wyth þe, I schal noȝt forsakyn þe.' ffor þis presumpcyoun, he fell in-to foulere synne þan ony of his bretheryn, for he forsook crist thryes in on nyȝt. Ryȝt so, presumptuouse folk þat makyn myche of hem-self, desyring worschyp aforn oþere, trustyn on hem-self þat þei are most syker & most worthy, and at þe laste þei schal fallyn opynly in-to a wordly schame & to sum foul opyn synne. for pride goth beforn, & schame folwyth after.

Such was the case with St. Peter, when he boasted of his faithfulness.

'Pride goes before, and Shame follows after.'

The 'corner of presumption'

[Fol. 25 a.]

has six feet in breadth; viz.

1. self-will,

2. extravagance,

3. litigiousness,

4. ostentation.

5. scorn,

6. anger.

þe cornere of pride in presumpcyoun is vj. fote of wose in brede. þe firste fote is syngulerte; þat is, whan a man folwyth his owyn wyll for pompe, & wyll noȝt do as wy|sere don, but euere is selfwylly. þe secunde fote of brede in þe cornere of pride [in] presumpcyoun is vndertakyng of outerage dyspense; þat is, whan a man makyth gret outrage, & lettyth for no gret cost, þat men schulde holdyn him large & fre þerethrugh. þe thrydde fote of brede in pride in þe cornere of presumpcyoun is meyntenauns of pletynges & of strives. for salomon seyth þat stryif is ryif amonges prowde men. þe ferthe fote of brede in pride in þe cornere of presumpcioun is avauntyng; þat is, whan a man waxith bolde to avauntyn hym of his nobylnesse, of his wytt, of rycches, of vertewys, of foly, of myȝt, of gentyl blood, of horse & harneys, of lond, of housys, of houshold, of manhode, of frendschyp, & of such oþere thinges, for pompe & love þat he wolde haue of þe peple. þe fyfte fote of brede in pride in þis cornere of presumpcyoun is, whan a man, thruȝ gret nycete, makyth scornyng of oþere þat haue noȝt vertewys as he hath. And also scornyth gode men for here deuocyoun þat þei do to godwarde. þe vj. fote of brede in pride in þe cornere of presumpcyoun is, whan a man is wroth & froward, whan men lettyn hym of his foly. he is wonder syke þat may lete no man towchyn hym; and he is in strong sekenesse in whom tryacle turnyth to venym. castyth out of þe pytt of

3oure herte þis wose of pride in þe firste corne*re* of *pre*sum*pc*you*n*,
þat is vj. fote of brede, as I haue told 3ou.

℟ þe *secun*de corne*re* of pride is veyn-glorye[1], þat is in thre manery*s*. On is, whan þou art glad of þe gode dedys þat þou hast don, & thynkyst þi-self more privy w*yth* god þan þou art. An-oþ*er* is, whan þou heryst þat men *pre*ysin þi manerys, and þou hast lykyng in herte þat men holdyn þe good. þe thredde is, whan þou dost gode dedys, þat þou schuldyst be prayse*d* of hem þat sene þo gode werkys; for he þat desyreth *pre*ysyng for his gode dedis, schal neue*re* haue oþer mede. ¶ Also veyn-glorie is, wha*n*ne þou louyst wel gloserys & flatererys þat *pre*ysin þe, & hatyst hem þat telle þe þi defaw3tys. Mat. ix. whan *c*rist curyd two blynde men, & made hem to se, he bad hem telle it to no man. 'why so?' seyth a doctoure. for to 3yve exau*m*ple to vs þat, wha*n*ne we don ony good dede, we schulde no3t desyre þat it were tolde forth, for þat entent to haue worschiꝑ or wordly *pre*ysing. þ*er*fore, whan þou dost ony good dede for þat ende & for þat entent, princypally, to be *pre*ysed þ*er*fore, in þat veyn-glorye þou doost dedly synne.

The second 'corner of the ooze of Pride' is Vainglory, which is done in three manners: 1. in over-much rejoicing in good deeds; 2. in liking to hear one's self praised; 3. in doing good works in the sight of men.

Christ cured the blind men, and bade them not to tell it to anybody.

ℭ þe thrydde corne*re* of pride in þi wosy pytt is vnbuxu*mnes*, vnobedyens[2], þat is, wha*n*ne þou brekyst þe x. comau*n*dement*ys* of god, & whan þou doste no3t after goddys woord, ne aft*er* þe techyng of holy wrytte; and wha*n*ne þou brekyst þe lawys & þe ordenau*n*s of holy cherche, & þe techyng & þe leffull[3] byddyng*es* of þi gostely fadyres, & of þi bodyly fadyr & modyr, & of þi sou*er*eynys, eythir temp*er*all or sp*iri*tuall, in takyng non hede to resou*n* ne to conscyens. deut*eronomio* xvj.[4], God himself, in þe olde lawe, seyde þat who were rebell & vnbuxom to þe preest & to þe mynystres of god, he schulde be deed þ*er*fore; & deut*eronomio* iiijo[4], who-so were vnobedyent to his fadyr & modyr, 3if þey pleyned on hym in doom, he schulde be stonyd to þe | deth. And þat it is pery*lous* to be vnobedyent to þi sou*er*ayn, eyther temp*er*al or sp*iri*tuall, se it be exau*m*ple, Nu*m*eri xvj. Thre men, chore, dathan, & abyron, w*yth* on

The third 'corner of Pride' is Disobedience towards God, the Church, the priests, the parents, the sovereign.

[Fol. 25 b.]

Example of Korah, Dathan, and Abiram.

[1] MS. in margin: 'vana gl*or*ia.'
[2] MS. in margin: 'jnobedi*enc*ia.'
[3] MS. leffull of.
[4] Deut. xvi. 18; xxi. 18 f (?).

acorde, resyn aȝens moyses & aaron. &, in wreche of hem, þe erthe openyd, & swalwyd hem alle thre in. Ps.[1] 'Iritauerunt moysen & aaron in castris &c. Aperta est terra, & deglutiuit datan, & operuit super congregacionem abyron.' ideo dicitur hebre xiij.[2] 'Obedite prepositis vestris.' Also þou wyif, vnbuxom to þin husbonde vnleffully, þou servaunt vnbuxom to þi mayster, & þou þat dredyst noȝt to fallyn in-to þe gret curse, but hast scorn & iape þerof, and þou þat comounyst wyth hem þat arn acursyd, or comfortyst hem þerin; þou þat dyspisyst preestys & opere mynistres of holy cherche, & dyspysest opere also, bope hyȝe & lowe; Alle þise is vnobedyens of pride in þis thredde cornere of wose of þi pytt. caste out þis wose, and make clene þis thredde cornere of pride, þat is, vnobedyens!

The same sin is committed by a disobedient wife or servant, and by those who despise the great curse and the ministers of the church.

¶ Þis thredde cornere of pride, vnbuxomnesse, is thre fote brood in wose[3]. þe firste fote is dyspyȝte; þat is, in doyng no worschype to gode men dewly, but in dyspysing hem, noȝt doyng dewe reverens to sayntes & to souereynys. þe secunde fote of vnobedyens is, whanne þou wylt noȝt preysin an-oþer, but hast dysdayn of hym, þowȝ þou feyne fals contenaunce. þe thrydde fote brede of vnobedyens is, whanne þou wylt noȝt bowe buxomly to hem þat þou awȝtyst obeyin vn-to.

The 'corner of disobedience' is 3 feet broad; viz. 1. scorn, 2. disdain, 3. defiance.

þe ferthe cornere of pride in þi pytt is boldnesse[4]; þat is, whanne þou art þe boldere to synne for trust of þe mercy of god, & for hope & trust of forȝeuenesse, þou doost þe more synne, & þe lengere vsyst it, & þe lengere lyest þerein, & holdyst þi synne but lytel peryle, be it neuere so gret peryle, & dredyst noȝt þe wreche of god, ne þe peyne of helle, but doost after þin owne lust, & aftyr þin owyn wyll, in hope to haue mercy aftyrwarde, & in trust to ascape þe wreche of god & þe peyne of helle, thynkyng in þin herte, þat opere don als euele as þou, & werse, & haue mercy of god, & þerfore þou doost þe werse in hope of mercy, & dredyst þe lesse þi synne. þi grete defawtys þou heldyst lytel & small, & opere mennys synnes þou heldyst grete

The fourth corner is Boldness; i. e. getting bolder in sinning, from misplaced trust in God's mercy and forgiveness.

[1] Ps. cv. 16, 17. [2] Heb. xiii. 17.
[3] MS. in margin: 'nota tria.' [4] MS. in margin: 'boldnesse of pride.'

& horryble. þou synnest ofte, turnyng aȝen to þi synne. þou seest oþere mennys defawȝtys, but þou seest noȝt þin owen defautys. of þi-self takyst þou non hede, but evermore demyst oþeres defawtys. alł þis is malapert boldnesse; as Jerom schewyth be exaumple, whom þe lawe rehersyth, de *penitencia*, *distinccio* iij. § de niniuitis[1]. þat folk of þe cyte of nynyve, be þe prechyng of Jonas þe prophete, dede penaunce, & god hadde mercy on hem. &, for þat mercy, þey were þe boldere, & turnyd aȝen to here olde synne, for trust to haue aȝen forȝyfnesse of god, as þei haddyn ferst. and anon aftyrward, god, for here boldnesse, suffryd alł þat cyte to be dystroyed *wyth* bodyly enemyes, in whiche cyte were more þan an hundred score thowsand peple. Jone iij° & iiij° *capitulis*.

Thou seest the faults of others, but not thine own.

Such was the case with the people of Niniveh who, having once found remission of their sin, grew bold and turned to it again.

þis boldnes is thre fote brede. þe firste fote is vnkyndenesse; þat is, whanne þou forȝetyst to thanke þi god of his goodnesse þat he doth to þe, & of his mercy, abydyng þe in þi synne, & takyng no wreche, and þou art þe more vnkynde to him in offendyng hym in cursed lyuyng. þe *secunde* fote brede of wose in þis cornere of boldnesse is, whan þou dredyst noȝt to myspende þi tyme in synne, boþe in ȝouthe & in age. þe thredde fote brede of wose in | þis cornere of pride, þat is boldnes, is fals renayinge, whiche is in foure. On is, whan þou forsakyst þi god, & takyst þe to þe feend. Anoþer is, whanne þou forsakyst & holdyst noȝt þi truthe. þe thrydde is, whanne þou byest awȝte, þou forsweryst þe truthe. þe ferthe is, whanne þou trowyst an othe of him þat þou knowyst seyth fals. All þis wose of pride in þis ferthe cornere, boldenes, caste out of þi pytt!

The 'corner of boldness' is 3 feet broad: 1. unkindness,

2. wasting time in sin,

[Fol. 26 a.]

3. apostasy; which is of four kinds: 1. if thou desert God; 2. if thou desert truth; 3. if thou forswear truth in purchasing; 4. if thou trust to any perjurer.

℣ þe fyfte cornere of wose in pride is ypocrisye; þat is, whanne þou schewyst þi-self outeward, in syȝt of peple, holyere þan þou art inward, in þe syȝt of god; spekyng holy woordys, doyng holy werkys, schewyng holy signes, & spekyng of chastyte, of clennesse, of devocyoun, to wryen þerwyth þi wyckydnesse, in dyspreysing & dyspysing synne, as þowȝ þou seydyst: 'ȝe mowe wel wetyn þat I am noȝt synfułł in suche defautys þat I dyspyse.' whanne þou doost þus, to blynde þe syȝt of þe

The fifth 'corner of pride' is Hypocrisy; i.e. if thou show outward signs of holiness;

[1] Caput 30. Distinctio 3. de penitencia. [Corpus Juris Canon I. 1219.]

peple be suche repreuyng of synne, þat þey schulde noȝt knowe
and if thou give alms, fast, and do penance to be thought holy; þe synfull; þat is ypocrysie. And whanne þou ȝevyst opynly or priuyly almesse, or fastyst, or doost penauns, or ony oþer holy dede, to þat entent to ben holdyn holy; it is ypocrysie. 4
and if thou conceal any sin in confession. And in þi schryfte, whanne þou for schame helyst ony foul synne, or in colouryng þi synne in schryfte, ony parcell to o preest & an-oþer parcell to an-oþer preest; all þis is ypocrysie. Seynt *gregorie* seyth, *libro* 10. mor*alium*, xxxvj. 8
A hypocrite is like a spider toiling at its web, which a slight wind blows away. *capitulo*, þat an ypocryte, a popholy man, is lyche an irane[1]; for an eraⁿ, whan he hath longe trauayled, & myche, to makyn his web, þanne comyth a lytel wynd and blowyth awey all to-gedere. Ryȝt so, an ypocryte, whan he hath gretly & longe trauayled, 12 & vexid his body in penauns & in oþere holy werkys, to ben holdyn holy, þanne comyth a lytel wynd of mannys mowth, þat is, a lytel preysing, & blowyth awey all his mede. þerfore, be ȝe noȝt as ypocrytes. Mat. vj. 16

'The ooze of hypocrisy' is three feet in breadth: 1. secret sin, 2. ostentatious good works, 3. humility in aspiring to a position followed by pride and arrogance after attaining it. for þis wose of ypocrysie is thre fote brede. On is, whan þou dost a foul synne in priuyte, & schewyst þe holy a-fore men. An-oþer is, whan þou dost gode dedys, þat men schulde wenyn þou were a good man. þe thridde is, whaⁿ þou woldyst getyn 20 dignyte or benefyse, or baylyschyp, or ony oþer offyse, & beryst þe mekely, to make men wene þat þou were worthy to take so gret astate. & whaⁿ þou art in þat estate, þou schewyst what þou art wythinne, þanne wexist þou stowt & fell, and puttyst 24 out þi venym of pride. ferst þou semyst a scheep, and þanne þou schewyst þe a wolfe. And so, be þe frute, men may knowe
Cast out the ooze of those five corners! þe tre. caste out of þi pytt þis wose of pride in þe cornere of ypocrisye! caste out þe wose of alle þise v. cornerys of pride 28 forsayde, þat is presumpcyoun, veynglory, vnbuxumnes, boldnes, & ypocrysie; and þe oþere cornerys of pride I schal schewe ȝou an-oþer day.

[*The Angel and the Hermit.*] 32

An angel and a hermit went past some carrion. The hermit stopped his nose, because Ex vitis patrum[2]. An aungyl, in lyknesse of a man, & an heremyte wentyn to-gedere forby a stynkyng carayn. þe hermyte stoppyd his nase for stynche. þe aungyl seyde to him:

[1] MS. in margin: 'exemplum.' [2] MS. in margin: 'narracio.'

'why stoppyst þou þi nase?' þe hermyte seyde: 'for I may noȝt suffre þis foule stenche.' afterward kom aȝens hem a prowd man, rydyng in prowde aray all dysgysed. þanne þe aungyl ferre fro hym helde his nase. þe hermyte seyde to him: 'why stoppyst þou now þi nase? þe nedyth noȝt.' þe aungyl seyde: 'ȝone prowde man stynketh foulere for his pride in þe syȝte of god & of alle aungelys, þan þe stynkyng careyn dede wherfore þou helde þi nase. for pride in man stynkyth a thousand-fold more to god þan ony rotyn hound stynketh in þe syȝt of man.' Augustinus: 'Tolerabilius vtique canis putridus fetet hominibus quam anima peccatoris deo.'

he could not bear the foul smell. Afterwards, when they met a horseman in proud array, the angel stopped his [Fol. 26 b.] nose; for the smell of the proud man was more unbearable to him than that of the carrion.

þerfore, caste out of þi pytt þe stynkyng wose of pride, tyl þou fynde a syker ground & a clene, þat is, lownes. for as gold excellyth in pryce alle metallys, and bawme excellyth alle lycourys, & drawyn lowest doun to þe botome of þe vessell, passyng opere lycourys; Ryȝt so, lownesse excellyth in precyoushed alle opere vertuys, & euere drawyth down to þe netherest place. In valeys of lownesse entryth watyr of grace; in hylles of pride it rennyth away. Jacobus iiij.[1] 'Superbis resistit, humilibus dat graciam.'

Cast out of your pit the ooze of pride, till you find the solid ground of humility!

[*The Fiend who would smite the Abbot.*]

¶ Exaumple. Ex vitis patrum[2]. þe feend mette on a day wyth macharye, þe holy Abbot, & wolde a smyten hym wyth a scharp sythe, & he myȝte noȝt towchyn hym. þe feend cryed, & seyde: 'Macharye, þou fastyst mechyl; I faste myche more, for I neuere eete mete. þou wakyst myche; I wake wel more, for I slepe neuere. but þou hast lownesse, & þat had I neuere! þerfore, in þi lownesse, þou ouyrcomyst me.'

One day, the Devil tried to smite the Abbot Macarius with a scythe, but he could not hurt him.

He was overpowered by the abbot's humility!

Seynt Austyn seyth: 'þe most euydent sygne of hem þat schal be dampned, is pride. þe most opyn signe of hem þat schal be sauyd, is lownesse & charyte. ȝif þou wilt be dampnyd, kepe in þe stylle þe wose of pride; ȝif þou wylt be sauyd, caste out of þi pytt þe wose of pride, tyl þou come to þe ground of

The mark of those who will be damned, is pride; the mark of those who will be saved, is humility.

[1] Jas. iv. 6. [2] MS. in margin: 'exemplum vel narracio.'

lownesse! þanne schalt þou ben heyghed in heuen̄! 'Qui se humiliat, exaltabit*ur*[1].'

þis lownes, here in oure lyuyng,
þat we mowe be heyghed in heuen̄, in oure endyng, 4
graunte vs he
þat for vs deyed on rode tre.

Ca*pitulum* xij.

De Superbia. 8

THE oþer day, I schewyd 3ou fyve corner*ys* of pride; & now I schall telle 3ou vp þe oþere corner*ys* of pride in 3oure wosy pytt, þat is, in 3o*ure* synful herte.

The sixth 'corner of pride' is Disdain; i.e. if thou despise simple folk, and treat thy subjects with contempt.

þe sexte cornere of pride is indignacyou*n*; þat is, whan þou 12 hast dysdeyn of symple folk, & lust no3t to speke to hem but full of scorn & of iapys; in berynge þe foule to þi sogettys, & hareiously takyst on w*yth* hem, & w*yth* þi peerys, & w*yth* þi bettyr, & felly & prowdly schamyst & repr*o*uyst hem, more for 16 pride þan for charyte, more for þi temper*a*l harme þan for here trespas a3ens god; in repr*e*uyn*g* oþere of here symple kynrede, of pouert, of mysschap, & of suche oþ*e*re thynges. Indignacyou*n* is ofte tym̄ cause of myche harm̄. ij. R*egum* xxj. c°.[2] In 20

In the time of King David, there was a famine in Israel,

þe dayes of kyng d*avid* was a gret hungyr in þe lond of Israel, duryng thre 3*ere*. Dauid askyd of god why þat hunger fell þere in þat lond? god seyde: indignacyou*n* is cause! for saul

because Saul had slain the Gibeonites who lived as servants in the country.

& his meyne wentyn w*yth* gret indignacyou*n*, &, w*yth* dyspy3t, 24 oppressedyn & slowyn þe pore seruaun*t*ys in þat lond, þe whiche weryn of þe cuntre of gabonye, þat com̄ thedyr & 3oldyn hym to þe iewys, & weryn here laborer*ys* & here seruaun*t*ys. & 3itt for all þat, manye of þe iewys haddyn gret indignacyou*n* of 28 hem, and haddyn hem in gret dyspy3t; Josue ix. ffull of mych̄

[Fol. 27 a.] wo | and dyspy3t, of nede & of pouert, was here lyif. for þe gret indignacyou*n* of þe prowde iewys, þei weryn to hem in dyspy3t & in abieccyou*n*. Ps.[3] 'Obpr*o*briu*m* habundantib*us*, 32

[1] Matt. xxiii. 12. [2] 2 Sam. xxi. 1 sqq. [3] Ps. cxxii. 4.

& despeccio sup*er*bis.' for þis p*ri*de of indignacyou*n* was þ*at* hungyr in isr*ael* thre 3ere, be þe wreche of god.

¶ Þe seuenthe corner*e* of wose in p*ri*de is vnschamfulnes; þ*at* is, whan̄ þou hast no schame of þi syn*ne*, & wha*n*ne þou auaun-tyst þe of þi wyckydnes, and spekyst of þin harlotrye opynly to þe peple, for dely3t, and leuyst for no schame of god ne of þe world; and wha*n*ne þou synnest opynly, w*yth*-oute schame, & wha*n*ne þou enioyest of þi wyckydnesse. Ps.[1] 'Quid gloriaris in malicia, qui potens es in iniqu*i*tate?' Why enioyest þou in þi malyce þ*at* art so myghty in wyckydnes? god schal dystroyen þe in-to þin ende. he schal stubbyn þe vp, londe & roote, & cachyn þe out of þi dwellyng-place. he schall caste þi roote fro þe lond of heuen̄. Ps.[2] 'prop*ter*ea deus destruet te in fine*m*, euellet te, & emigrabit te de tab*er*nac*u*lo tuo, & radice*m* tua*m* de terra viuenciu*m*.' þ*er*fore Seynt Poule, Eph̄. v.[3], seyth: 'Be no swyche foule synne nemlyd in 3ow, no harlotrye, ne o*þer* foly, ne foul spekyng.'

The seventh corner is Impudence; i.e. if thou sin openly and boast of thy sin.

Þis vnschamfulnesse is two fote brede of wose. Þe o fote is fole hardynes; þ*at* is, boldnes in þin opyn synne, & hast no dreed ne schame to don euyl, ne to spekyn euyll. Anoþ*er* fote brede of wose in þis corner*e* of p*ri*de, is fole schame; þ*at* is, wha*n*ne þou lettyst to do gode dedys in þe sy3t of folk, for schame of þe world; for þou art a fole þ*at*, for schame of þe world, lettyst to don a godd dede þ*at* may plese god, for ony speche. for he is a fool þ*at* lettyth, for schame, to do wel, for he plesyth no3t god, but þe world. þ*er*fore castyth out of 3our*e* pyt þis two fote brede of wose in p*ri*de in þe seuenthe corner*e*!

This corner is two feet of breadth; viz. 1. foolish boldness in open sin, 2. foolish modesty; i.e. if thou refrain from doing a good work for fear of the scorn of the world.

Þe viij. & þe laste corner*e* of wose in p*ri*de is sturdynesse; þ*at* is, wha*n*ne þou excusyst þin opyn or pryve syn*ne*, þi wyckydnes, & þi defaw3te, & wylt no3t knowyn þi defawte, ne wylt no3t suffryn to ben vndertakyn. & þis is on of þe werste p*ar*cellys of wose of all p*ri*de, as seynt Austyn seyth, li*bro* xiiij. ℭ & xiij. *capit.*, de ci*uitate* dei, sic dicens: 'Peior dampnabiliorq*ue* sup*er*bia est, qu*um* in pecc*at*is suffragiu*m* excusac*i*onis exquirit*ur*.' þ*er*fore caste out þe wose of sturdynesse in þe viij. corner*e* of

The eighth corner is Sturdiness; i.e. if thou excuse thy sin, and cannot bear reproof.

[1] Ps. li. 3. [2] Ps. li. 7. [3] Eph. v. 3.

A proud person is like a lion which would reign over all animals.

pride! A prowd *per*sone is lyche a lyou*n*, as seynt Thom*as* & Albert[1] seyn. A lyou*n* wyll þ*at* alle o*þer*e bestys do worschyp̄ vnto hym, & dredyn hym, & obeyin vnto hym. Ry3t so, a prowd man desyreth þ*at* alle men schulde hym worschepyn, & dredyn, & to hym obeyin. Jer*emie* xlix.[2] 'Ecce q*uas*i leo

Pride most displeases God,

ascendet de super*bia*.' þe syn*ne* of pride most dysplesyth god of o*þer*e synnes, for it dystroyeth alle ver*tuys*. it makyth a soule, þ*at* is lyche god, lyche þe feend of helle. Dicit doctor: 'Apostate angelo h*omo* similis efficit*ur*, dum homo h*omin*ib*us* sim*ilis* esse dedignat*ur*.' God schal ponyssche on man more for

and he will punish it more than any other sin.

his pride in peyne þan for ony o*þer* synne. Ps.[3] 'Retribuet habundan*ter* facientib*us* super*bia*m.' *gregorie* seyth, li*bro* xxxiiij.

For it is the root

mor*alium*, p*rope* fin*em*, þ*at* pride is roote of alle synnes. for, but a roote were wryed in þe erthe, no braun*chys* schulde growyn out. Ry3t so, but pride were rootyd in þe herte, no

[Fol. 27 b.]

syn*ne* schulde s*pringe* | oute. gret multitude of folk eu*er*more folwyth a qween. Ry3t so, synnes wyth-owtyn nou*m*bre folwyn

and the queen of sins.

p*ride*. þ*er*fore pride is qween of alle synnes, for pryde is begy*nn*yng of eu*er*y synne. Whoso kepyth pryde, he is full of all cursednesse. Ecc. x.[4] 'Inicium omnis pecc*ati* super*bia*; qui

As soon as a wrestler lifts the foot of his adversary, he throws him over; so the Devil first raises man's self-love to pride, and then brings him to damnation.

tenuit illam, adimplebit*ur* maledictis.' In wrastlyng, whan a chaumpyou*n* may lyften an-o*þer*ys foot, þ*an*ne he throwyth hym dou*n*. Ry3ht so þe feend, wh*an*ne he may lyfte þe foot of þin affeccyou*n* vp to p*ride*, he castyth þe dou*n* to synne and to dampnacyou*n*. þe hey3ere he rayseth þe vp be p*ride*, þe lowere & þe fowlere fall þou schalt haue[5] at þin ende in þe pytt of helle. 'Qui se exaltat, humiliabit*ur*.' A prowd man is vnhappy; for eu*er*emore, of good sede he repyth wycked corn, þ*at* is for to say, of gode dedys þ*at* he doth, he repyth synne & dampnacyou*n*, for prowd he is þerof, & lesyth his mede.

If you persist in pride deliberately, it is deadly sin;

Wh*an*ne þou holdyst þi-self in þin herte gret & worthy, 3if þ*at* elacyou*n* dure stylle w*yth* full avysement, & dely3t, & desyre of worschyp̄, þ*an*ne it is dedly synne; *secundum* Thom*am*,

[1] Cf. Albertus Magnus, Compendium Totius Theologice Veritatis, Lib. iii. Cap. 14. [2] Jer. xlix. 19. [3] Ps. xxx. 24. [4] Ecclesiasticus x. 15. [5] MS. 'haue in helle,' anticipation of the following words.

ij^{a}. ij^{e}. q. 92 [1]. But ȝif in þin herte come suche sterynges of pride, w*yth*-oute delyberacyoun, & þi doom of resoun consente noȝt þerto, ne delyȝt noȝt longe þerin, þanne þe sterynges of pride are venyall synne. but should your heart be stirred to it unwillingly, it is venial sin.

¶ In veynglory [2], whanne þou desyrest to ben holdyn gret in oþere mennys mowthys, in praysinges owtward, ȝif þou desyre þat wordly praysing for to fle a wyked lose & a wyked name, it is nedefull for þat skyl. Samuel preysed hym-self, *primo Regum* ij. ȝif þou desyre preysing, in entent þat god schulde þerby be worschepyd, & þi neyghboure edyfyed in soule, þat is charite. for þat skyl Poule preysed hym-self, ij. cor*inth*. xij. but ȝif þou desyrest suche praysing for coueytise of lucre, as þe pharyseis dedyn, in feynyng longe preyerys, þat is dedly synne. 'Et sic deuorabant domos viduar*um*.' Mat. xxiij.[3] And whanne þou desyrest, or dost, ony dede lefful for to haue praysinge, and þe ende & þe entent is for to don þerby ony dedly synne, þanne is þat desyre of praysing, dedly synne. as þus; þou ȝeuyst of þi good to be preysid, worschepyd, or louyd, wherby þou myȝte in þe ende do leccherye, or sum oþere dedly synne; þanne is þat desyre of praysing dedly synne, as wel as þe dede folwynge. And whanne þou dost a dede þat is dedly synne to be praysed þerfore, þanne is þat desyre of praysing, dedly synne. And whanne þou dost a venyal synne for to ben praysed þerfore, so it be don, þat þerby no dedly synne folwe in þe ende; þanne is þat desyre of praysing, venial synne. as þus; þou hast rycches or precyous clothys for to be worschepyd or praysed of þe peple. þe desyre of þat praysing & þi delyȝte in þe rycches & clothys is venyal synne. but ȝif dysgysing, or excesse of clothys, or wastfull expendlyng, or euyl getyng, or euyl kepyng, or mysvsyng, be þerin, or oþere be hynderyd þerby, or harmyd, or be entent to do þerby ony dedly synne, or for to stiren oþere to dedly synne; þanne is þat desyre of praysing & delyȝt in þe clothys & rycches, dedly synne. ȝif þou do vertuys or gode dedys princepally for

Boasting may be necessary, when men give you a bad name falsely;

it is charity, if intended to edify one's neighbour;

but if one should be desirous of praise for gain's sake, it is deadly sin.

Also, vainglory is deadly sin if used as a means for committing another sin.

But if no deadly sin follow after, the desire of praise is venial.

Virtues and good works done for

[1] Thomas d'Aquino's Summa Theologica II^{a} (pars) II^{e} (partis), quaestio 92 (?). Cf. Migne, Thomas Aquinas; Paris, 1862.

[2] MS. in margin: 'de vana gloria.'

[3] Matt. xxiii. 14.

the sake of praise, are deadly sin; [Fol. 28 a.] þat ende to be *pra*ysed, it is to þe dedly synne, þo gode dedys & *ver*tuys. as þus; Preche, | synge, rede, saye massys, 3eue almes, make þi *pra*yerys, faste, do penau*n*ce, & þou do hem only for þat entent to be praysed, to be worschyped, or holdyn holy, or to haue þe grettere wordly lucre; it is dedly synne, þo gode dedys,

but if the desire of praise be not the main motive, and if it be soon given up, it is venial sin. for it arn dyffoulyd in pride, in veynglorye. but 3if þin entent in þe begynnyng of þo gode werkys is principally for þe love of god & for charyte, & no3t princepally for preysyng, þanne, þow3 þere falle, after þe begynnyng of þin gode dedys, in-to þin herte desyres & thou3tes of *pra*ysinge & veynglory, so it be avoyded sone w*yth* dyscrecyou*n* & doom of delyberacyou*n*, whanne þou art avysed afterward; þanne þo desyres & elacyou*n*s of veyn-glory arn but venyall synne. Þerfore, takyth heed be my woordys, whanne 3e synnen in pride venyally, & whanne dedly, & castyth out of 3o*ur*e pytt þe wose of dedly synne in pryde, in alle his viij. cornerys, þat is, in presumpcyou*n*, in veynglorye, in vnobedyens, in boldnes, in ypocrysie, as I tolde 3ou þe oþer day, & also in jndignacyou*n*, in vnschamefulnes, & in sturdynes, as I haue told 3ow þis day! & cast out þis wose depe, tyl 3e fele &

Large fishes are caught in the net, while small ones escape; the proud will be damned, but the humble will be saved. fynde a syker grou*n*d of mekenes & lownes. grete fysches are takyn in þe nett, & slayn; smale fysches scapyn throu3 þe nett into þe watyr, & lyven. Prowde folk are takyn in þe feendys [nett], & are slayn in peyne of deth; smale folk[1], in lownes, scapyn thrugh þe feendys nett of temptacyou*n* in-to þe watyr of *gra*ce, & schal lyvyn in blysse.

[*The Countess damned for Pride.*]

A pious and noble countess was brought to damnation, Exau*m*ple. li*bro* de dono ti*moris*[2]. A coun*t*as, chast of body, & gret in doing almes-dedys, devowt in pra*yer*ys, deyid, & was drawyn w*yth* feendys to helle-ward, & cryed, 'allas!' & aperyd to a lady of frau*n*ce, fowl as a feend, & seyde to here: 'be þou ware be me & alle oþere! for I was a good lyuere in alle oþere

because she took too great pleasure in dressing grandly. thynges, saaf I hadde delyȝte in pride & veynglorye, in prowde aray of myn heuyd & of my body, in longe traynes, & in brode hornys, and I desyred werdly worschyppe. and only for þis pryde I am dampnyd w*yth*-outyn ende!'

[1] MS. folk folk. [2] MS. in margin: 'narracio.'

Sythen þat a countasse was dampnyd for pryde, beth ware, ȝe poore folk þat are prowde, & takyth lownes! 'Magnus potes esse & humilis; pauper potes esse & superbus.'

[*The Humble Nun.*]

Heraclides dicit. Exaumple[1]. In a Nunnerye was a nunne þat, for loue of crist, lefte pride, & toke lownes, & made here as a fool, & obeyid here to alle here sustren as here fool. sche wyssche here dysscheſ, & scouryd here pottys, sche turnyd here spyttes, sche lay in þe kechyn nyȝt & day, sche sate neuere at borde, but eete of here trenchourys & of here broke mete þat was most abiecte. sche wente euere bare-foote, here heuyd was wryed wyth rente clowtys. þey in þe kechyn, for iape, pouryd on here hefd hoggyswasch̄; sche grucchyd neuere. Be steryng of an aungyl, an holy man, þat hyȝt Pincerius, kom out of desert to þat nunnerye, & clepyd aforn hym alle þe nunnys, saaf sche fayled þat made here as a foole. þe holy man seyde to hem, 'On ȝow fayleth ȝit here.' þe nunnys seyden, 'none fayleth but a fool.' þe man seyde, 'clepe here hyder!' sche com̄. þe holy abbot fell doun to here fete, & seyde to here, 'holy modyr, blysse þou me!' Sche fell doun to his fete, & seyde, 'holy fadir, blysse þou me!' here sustryn seyde, 'Abbot, sche is a fool. Why do ȝe here þis worschip̄?' þe Abbot seyde, 'ȝe be folys! for sche is holyere þan ȝe or I.' þanne here sustryn cryedyn here mercy of þe dyffoule þat þei dedyn here, & sche forȝaf it hem. In þis lownes sche dyed; & aungelys, wyth melodye, beryn here to blys.

There was a nun who suffered every kind of humiliation from her sisters, and was looked upon as a fool.

A hermit, on his visit to the convent,

fell down before her, and asked for her blessing.

[Fol. 28 b.]

After her death, she went to heaven.

fforsakyth pride, takyth lownes, þat aungelys mowe bere ȝow to blyss! To þe whiche &c̄.

Therefore, be humble!

Capitulum xiijm.

De luto Inuidie.

THE oþer day, I tolde ȝou how ȝe schulde castyn out of ȝoure pytt þe wose of pride. now I schal telle ȝou how ȝe schal caste out þe wose of enuye. I rede in Jer̄. xxxiiij. *capitulo*,

The 'ooze of ENVY.'

[1] MS. in margin: 'narracio de humilitate.'

Envy conceived two daughters from the Devil.

þat þer was a modyr þat conceyvid two dowȝterys. þe modyr is Enuye, here two dowter*ys* arn ioye of þin neyghbour*ys* harme & sorwe of þin neyghbour*ys* good. þise two dowȝter*ys* en*u*ye conceyvyd of þe deuyl, for þe feend is here fadyr, for he wo' þat alle men weryn evylle, & þat no man were good. þerfore, thrugh his enuye, deth of dampnacyou*n* entryd in to mankynde. *sapiencie primo*[1] 'Inuidia diaboli mors intr*a*uit in orbem ter-rar*um*.' þerfore, þei þat enioyen of wyckydnes, & sorwyn of goodnes in here neyȝboure, arn verryly dowterys of þe feend, for þei folwyn hise condycyou*n*s.

Envy is the worst of all sins,

¶ Enuye is werst of alle synnes. why? for oþ*er*e syn*n*es arn contrarye to on vertew, as p*r*ide is contrarye to lownesse, leccherie is contrarye to chastite, coueytise is contrarye to largenesse, & so of oþ*er*e synnes. but enuye is contrarye to

for it is opposed to all virtues.

alle v*er*tuys & to alle goodnessis. þerfore, envye is noȝt only wyked, but *it* is werst of alle syn*n*es. 'hec e*st* fera pessima, que deuorauit ioseph;' gen. xxj.[2]

Envy has 3 'corners': The first is in the heart, and it is 3 feet in breadth. These are respectively: 1. judging falsely, 2. thinking badly of another's goodness, 3. jealousy of another's welfare.

Enuye hath iij. cornerys of wose. þe ferste is in þe herte, þe sec*un*de in þe mowth, þe thridde is in dede. ¶ In þe cornere of Enuye in herte[3] is thre fote brede of wose. þe ferst fote of wose is fals demyng. An-oþer is, whan þou in enuye demyst falsely in þin herte þe goodnesse of an-oþer man. þe thredde fote of brede of wose is foly forthynkynge; þat is, whanne þou in herte art sory of an-oþ*er*e manny's welfare. P*r*ou*erbia* xviij.[4] 'Qui in ruina letat*ur* alteri*us*, no*n* erit inpuniti*us*.' Whoso enioyeth hym of an oþ*er*e m*a*nnys harm, he schal noȝt be vnpunysched. Seynt *gregorie* seyth in p*r*ologo mor*alium*,

The string of a harp, when touched, moves others in unison;

even so, the good christian is seized with compassion for his neighbour's woes.

whanne an harpe is weel sett in tewne, whanne a stryng of þe harpe is towchyd, anone an-oþer stryng þat is acordyng to þat stryng in tewne, is steryd & mevyd of þe towchyng of his felawe. Ryght so gostly, whanne a good cristeñ man is towchyd w*yth* ony bodyly or wordly dyssese or myscheef, an-oþ*er* good cristeñ man, acordyng w*yth* hym in loue, wythoutyn enuye, is styrred, & hath ruthe & pyte of his dyssese. so

[1] Sap. ii. 24.
[2] Gen. xxxvii. 33.
[3] MS. in margin: 'Inuidia *in* corde.'
[4] Prov. xvii. 5.

hadde Seynt Poule ruthe of oþere*s* harme, and þer*fore* he seyde, 'Quis infirmatur, & ego no*n* infirmor[1]?' Who is syke, and I am no3t syke þer*fore*? as þow3 he seyde, 'no man is syke, but I be
4 . '-.' for Poule techyth vs, Ad Ro*manos* xij.[2] 'Gaudere *cum* gaudentibu*s*, & flere cu*m* flentibu*s*.' Enioyeth w*yth* hem þat enioyen in p*rosper*yte, wepyth w*yth* hem þat wepyn in adu*er*site! þat is to seyne, puttyth awey enuye out of 3oure herte, & Be not envious,
8 enioyeth no3t of oþere*s* harm, ne sorwyth no3t of oþere*s* welfare; but enioyeth of oþere*s* welfare, & beth sory of here dyssese! but compassionate!

¶ Þe sec*un*de cor-|nere of wose in enuye is in þe mowth[3], [Fol. 29 a.]
& þat is thre fote brede in wose. Þe ferst fote of wose in þis The second corner is in the mouth, and it is 3 feet in breadth, viz.
12 cornere of enuye is myssaying; þat is, whan þou spekyst euyll of an-oþer ma*n*nys goodnesse, & peynest þe to makyn it lees. 1. slander,
¶ Þe sec*un*de fote brede of wose in þis corn*er*e of envye is 2. 'bitterness,' i.e. to exaggerate, and to spread calumny,
bytternesse; þat is, whan þou heryst euyl of an-oþ*er* man, &
16 þou makyst it more, & dost it be knowyn abowtyn, & whan þou wylt no3t techyn oþere, & cou*n*seylin hem to þe beste, ne comfortyst hem in here gode, ne warnyst hem of here harm, ne tellyst hem here p*rof*yȝt; but iapyst & scornyst oþere, & art redy to p*ro*curyn
20 hem harm. Þe thredde foote brede in wose in þis cornere of enuye is bacbyting[4]; þat is, whan þou spekyst euyll be-hynde 3. backbiting.
a man, & turnyst all þat þou mayst þe gode dedys of an-oþer man to þe werste. In þis cornere of wose in þe mowth is sowyng of Sowing of discord.
24 dyscorde[5]; þat is, whanne þou makyst hem enemyes þat were freendys, & makyst stryif & debate w*yth* talys & lesynges berynge aboute. I fynde, Prou*er*. vj°.[6], þat among alle synnes god gretly hatyth hem þat sowyn dyscord amonge neyȝbour*ys*,
28 for þey ben verryly þe chylderin of þe fende, & þei ben contrarye to c*r*ist, þat is p*r*ince of pes & louere of pes, & þei ben acordyng to þe feend, þat is p*r*ince of debate & of dyscorde. þer*fore* seyth þe gospel, Mat. v°.[7] 'Blyssed be makers of pes!'
32 cursed, þan*ne*, are þey þat sowyn dyscord, to brekyn þe pes.

[1] 2 Cor. xi. 29. [2] Rom. xii. 15.
[3] MS. in margin: 'inuidia i*n* ore, 1, 2, 3.'
[4] MS. in margin: 'bacbityng.' [5] MS. in margin: 'discordia.'
[6] Prov. vi. 19. [7] Matt. v. 9.

The third corner is in the deed, and is 3 feet in breadth, viz. 1. restraining a man who commences well;

2. ruining a man who would fain do right;

3. discrediting the name of a good man.

Cast out the 'ooze of Envy,'

for Envy turns all goodness into wickedness.

þe thredde cornere of wose in enuye is in dede[1]; & þat is ℭ thre fote brede of wose. þe first fote brede of wose in dede is puttyng on bak or restreynyng, þat is, whanne þou restreynyst & puttyst a-bak in þi dede, all þat þou mayst, a man þat hath a good begynnyng, & wolde do well to god & man. þe secunde fote brede of wose in dede of enuye is a fordoyng; þat is, whanne, for enuye in þi dede, þou dystroyest him þat wolde do ryȝt bothe to god & man. þe thridde fote brede of wose of enuye in dede is oppressing of wyles; þat is, whanne þou, for enuye, abatyst þe name of a good man in all þat þou may. þe lawe, vj. q*uestio* j. *capitulð* 'deteriores'[2], [seyth] þat a bakbytere is werse þan a theef[3]; for it is werse to stelyn awey a mannys good name þan his catell. *Prouer.* xxij.[4] 'Melius est bonum nomen quam diuicie multe.'

Caste out of þi pytt þis wose of enuye in þise cornerys; þat is, out of þin herte, out of þi mowth, & out of þi werkys, & forsake þe sede of dyscord! ffor doctourys seyth þat enuye, in þe, turnyth gold to copyr[5], precyouse stonys in-to wose, corne in-to chaffe, wyne in-to watyr, hony in-to galle, day in-to nyȝt, ioye in-to sorwe, bawme in-to dunge, electuarium in-to venym̃. 'Conuertit aurum in cuprum, gemmas in lutum, granum in paleam, vinum in aquam, mel in fel, diem in noctem, gaudium in merorem, balsamum in sterquilinium, electuarium in venenum.' þis is for to seyne, all goodnes in him þat hath enuye is turnyd in-to wyckydnes, alle vertues are turnyd in-to synne; for of alle goodnes & vertuys in his neyȝboure he sorwyth, & of all his neyȝhbourys dyssesys he enioyeth. þerfore, as in a good lyuere all thing, good & wycke, turnyn hym to gode; Ryȝt so, in an envyous man, alle thinges, goode & wycke, turnyn hym to harm & synne. 'Diligentibus deum omnia

[1] MS. in margin: 'in opere (?).'

[2] cap. 15. Causa 6. quæstio 1 [Corpus Jur. Canon. i. 557].

[3] MS. in margin: 'detractor peior *est* furę.' ę cut off, and the word wrongly restored as 'fur*to*' by a later hand.

[4] Prov. xxii. 1.

[5] MS. in margin: 'Inuidia multa mala facit.' This gloss having been injured by the binder, it is re-written by another hand in smaller characters.

cooperantur in bonum[1];' sic per contrarium, inuidentibus omnia cooperantur in malum.

Enuye is contrarie to þe holy gost[2], & þe synne þat god most hatyth; for it | is so perylous[3], þat vnethys þe enuyous man comyth to repentaunce. In vj. maners a man may synnen aȝens þe holy gost: Oon is presumpcyoun[4], þat is, ouyr-hope; þat is, whan þou wylt noȝt leue þi synne, but trustyst in goddys mercy. þou makyst goddys mercy to ouyr-large. for, þof þou synne euere in þi synne, þou wenyst þat god wyl noȝt lese þe. þere holdyst þou god vnryȝtwyse, and settyst his ryȝtwysnes at nouȝt. And so þou makyst goddys mercy to large & his ryȝtwysnes to scars. & so longe þou mayst synnen in þis, þat þou schalt neuere haue mercy. ¶ þe secunde synne aȝens þe holy gost is wanhope[5]; þat is, whan þou art so fulfl of foly, þat þou trustyst noȝt in þe mercy of god; for þou thynkest þat god may noȝt forȝeue þe þi synne. & so, in þat wanhope, þou makyst god mercyles, & in þis ouerhope þou fordoost his ryȝtwysnes. ¶ þe thridde synne aȝens þe holy goste is hardnes of herte[6]; þat is, whanne þou art so hardyd in synne, þat no man may wynne þe out, and þou wylte noȝt amende þe for ought þat men may do. ¶ þe ferthe[7] synne is dyspyȝt of penaunce; þat is, whanne, in comberaunce of þe feend, þou wylt noȝt repente þe of þi synne. ¶ þe fifte synne is feyȝtinge aȝens grace of þe holy gost; þat is, whan þou woldyst for-don hem þat arn led wyth þe holy gost. for þe enuyous man wolde fordo þat þe holy gost puttyth to hem. ¶ þe vj. synne is fyȝting aȝens soothfastnes; þat is, whanne þou wytingly holdyst aȝens truthe, wyth al þi myȝt. & þenne getyst þou no mercy, for so don heretykes, þat holdin aȝens þe feyth.

Envy is opposed to the Holy Ghost.

[Fol. 29 b.]

The six sins against the Holy Ghost are:

1. presumption,

2. despair,

3. hardheartedness,

4. contempt of penance,

5. opposition to the grace of the Holy Ghost,

6. opposition to truthfulness.

[1] Rom. viii. 28.

[2] MS. in margin: 'Inuidia *est contraria* spirituo (sic!) *sancto*.'

[3] MS. 'perlyous.'

[4] MS. in margin: 'Sex modis potest *quamvis* peccare *in* spiritum *sanctum*' 'I. presumpcio.'

[5] MS. in margin: '2. wanhope.'

[6] MS. in margin: '3. Duricia cordis.'

[7] MS. in margin: '4, 5, 6,' without side-notes.

These sins are seldom confessed,

and therefore seldom forgiven.

þise sexe synnes bynden a man so faste, þat vnethe I may fynde a man[1] þat wyl in schryfte grauntyn þat þise ben synnes, no be repentant of hem. þerfore it is selden seen þise synnes forȝeuyn. þerfore beth ware of enuye! for þat in þe is on of þe synnes of þe holy gost, for it makyth þe, wyth all þi myȝt & þi counseyl, to lettyn oþere þat woldyn do wel, & it makyth þe to holdyn aȝens truthe. caste out of þi pytt þis wose of enuye, ȝif þou wylt haue mercy of god!

If thou be envious from a natural desire, it is venial sin;

In þin enuye, ȝif þou haue heuynesse of þi neghbourys prosperite, in appetyte, wyth-outen full avysement; ȝif þou be þi nature haue enuye, it is, in þe ferst steryng, but venyal synne.

if thou envy thy neighbour's prosperity deliberately, it is deadly sin;

but whanne þou wyth full avysement & wyth ful delyberacyoun art sory of þi neghbourys prosperyte in þin enuye, þanne sorwyst þou of his welfare, þere þou schuldyst enioyen, & þat is dedly synne.

but if thou be sorry for another's wealth, because it harms the man himself or his neighbours, there is no sin.

But whan þou art sory of an-oþeres prosperite, nouȝt for enuye þat he excellyth þe in goodnesse or rycches, in loue or worschiþ; but þou art sory of his temperall godys, for þou seest it turnyn hym to harm of his soule & to harme of his neyȝbours; þat heuynes & sorwe of his wordly prosperyte in þe is good & no synne. And þou seest þat he wyth his temperal welthe doth þe wrong, or ellys he hynderyth & noyeth oþere gode & trewe men wyth his[2] temperall godys; þof þou sorwe for his prosperyte for þat cause, it is venyal synne, or ellys no synne. And ȝif þou art heuy þat þi neyȝboure hath myche good, & þin heuynes is nouȝt for þe good, but because he is pruddere, þe more teraunt, þe more ouerledere, þe more cursyd lyvere, for his good; þanne þin heuynes is leefull. j. Cor. iij.[3] 'Emulamini spiritualia.' Ps.[4] 'Noli emulari in malignantibus, neque zelaueris facientes iniquitatem.' 'zelaui super iniquos, pacem peccatorum videns[5].' þerfore castyth out of ȝoure | pyt þe wose of enuye, þe whiche is dedly synne in alle his thre cornerys, þat is, in herte, in tunge, & in dede!

[Fol. 30 a.]

A dog will bark at a man for walking by his side.

An enuyous man is lykenyd to an hound. an hound is wo þat ony man goth besyden him in þe waye, þof þe man

[1] MS. aman. [2] MS. his his. [3] 1 Cor. xiv. 1.
[4] Ps. xxxvi. 1. [5] Ps. lxxii. 3.

do hym non harme, & þerfore he berkyth on hym. so þe enuyous man is wo of an-oþer man þat stondyth, or syttyth, by him, or goth besyden him in þe waye, þof þe oþer man do hym non harm, 3et he wyl berkyn on hym bacbytyng, & lesynges, & dyscorde. As sum hownd, beforn a man, fawnyth hym w*yth* his tayl, & behynde him byteth hym; So þe enuyous man spekyth sum-tyme fayre beforn an-oþere, & bakbyteth hym behynde. þerfore, ete þou no3t w*yth* þe enuyous man, ne desyre þou no3t hise metys! Prouer. xxiij°.[1] 'Non comedas cum homine inuido, & non desideres cibos eius!'

Delue þou depe out of þi pyt þis wose of enuye tyl þou fynde & fele a syker grownd, þat is, frenschyp, þat is, loue. ffor who-so styketh faste in wose of enuye, he may euyl out but god helpe hym. þerfore Dauid seyth, Drawe me lord out of þis wose, þat I styke no3t faste þerin! 'Eripe me de luto, vt non infigar[2].' Delve depe out of þi pytt þis wose of enuye tyl þou fynde þe trewe ground of loue to þi neyghboure. who-so louyth no3t his neyghboure, he dwellyth in deth, vt dicit Iohannes in epistola sua[3]. ffor enuye ofte tyme is cause of a schamefull ende.

Delve out the 'ooze of Envy' till you find the solid ground of friendship and love beneath.

[*The Hermit and his Bear.*]

Exaumple[4]. Gregorie seyth þat an holy man clepyd ffloreciu*s* dwellyd alone in his selle, & had w*yth* him for his sustynaunce but vj. scheep. he preyid to god to sendyn him sum wyght to dwellyn w*yth* him, to kepyn hyse schepe fro deuowryng of wylde bestys. after his preyere, he fonde at his gate a bere, inclynyng to him in signe of worschip. he seyde to þe bere: 'go & dryue my scheep to here pasture, & kepe hem fro wylde beestys! and euery day come home at vndryn!' þe wylde beste dede his byddyng[5]. of þis dede, hys holy name sprange ouer all þe cuntre. ffoure munkys of an-oþer holy man, þat hy3t Euthicius, hadden enuye w*yth* ffiorence þat he was so

Florence the hermit prayed to God for some creature to live with him and keep his sheep.

He found a bear at his gate who did all he bade him.

Four monks of Eutychius envied Florence,

[1] Prov. xxiii. 6. [2] Ps. lxviii. 15. [3] 1 John iii. 14.

[4] MS. in margin: 'exemplum siue narracio.'

[5] MS. 'ouyr all þe cuntre' crossed.

and slew the bear.

holy holdyn, more þan here mayster Euticius, be-cause of þis bere. þerfore, priuyly þey slowyn þis bere, to hynderyn his good name. þe bere com̃ no3t home as he was wont to do. fflorence sow3t him, & fonde hym slayn, & he wyste who slow3 hym. he wepte more for here enuye, þat slowe him, þan he dede for þe deth of his ber. þanne he sayde[1]: 'I hope in god þat in here lyve þei schul haue wreche for here enuye, þat dede þis dede.' hastely þo same foure munkys wexyn foule leprys, & here membrys rotyd fro þe bone, & after þat deyiden a foul deth. So þe enuyous, but þei amendyn hem, schul haue a foul ende!

Florence implored God's vengeance,

and the monks died a foul death.

þerfore caste out þis wose of enuye tyl 3e fynde þe ground of frenschyp̃ & of loue, for loue & frenschip̃ is a good ground & a clene.

[*The Two Faithful Friends.*]

Two merchants, one of Egypt and the other of Baldacca, were friends. On a visit to his friend, the merchant of Baldacca fell ill

Exaumple[2]. Two marchauntes louyd hem to-gydere. þat on dwellyd in egypt, & þe oþer dwellyd in Baldac. he of Baldac com̃ to egypt, & he of egipt was glad of his comyng, & schewyd hym alle hise godys & his tresooures. At viij. dayes ende, he of baldac wexe wondyr syke. lechys com̃, & lokyd his wat*yr*, but sykenesse was non founde. At þe laste he ope-|nyd his herte to his freend of egipt, & seyde þat he languryd & peyned for loue for oon of hise maydenys to haue here to his wyif. his freend herde þat, & gaf here to hym, & all̃ þe good þat he schulde haue receyvid for here, & all̃ þe good þat sche [schulde] haue receyuyd also. he weddyd here, and led here w*yth* all̃ þat good hom̃ to Baldac. Afterward, he of egipt was a beggere, & for schame, on a ny3t, all̃ nakyd kam to Baldac, & entryd in-to an old brokyn temple to restyn þere-in tyl morwe, þat he my3t go to his freend. Men comyn in-to þat temple to sekyn oon þat had slayn a man, & fondyn þere þat man al nakyd. Men seydin to him, 'þou hast slayne þat man.' he seyde '3a,' for he wolde in þat pouert 3erne haue be

[Fol. 30 b.]

for love of one of his host's daughters. She became his wife.

Afterwards, the Egyptian came to Baldacca as a beggar, and hid himself in a ruined temple. There he was found

and accused of murder. He did not defend himself, for he wished to die.

[1] *sayde* added in margin. [2] MS. in margin: 'narr*acio*.'

deed for schame. he was led to prisoun, & on þe morwe he was led to þe galowys. his frend þere com̃, wyth oþere folk, to his hangyng, & knewe hym þat he was freend of egypte. & he of Baldac cryed, 'late be! late be! he is vngylti of þat mannys deth! hangyth me vp, for I slowe þat man!' þanne þe oþer freend was delyueryd, & he was takyn to ben hanged. þe frende þat was delyueryd cryed, 'hange me, & noȝt hym, for I dede þe dede!' þe oþer freend cried aȝen, 'hange me, for I am gylty, & noȝt he!' þe mansleere was þere present, & seyȝ & herde how þei bothe stryven to-gedyr, eyther for oþeres loue, to haue ben hanged gyltles; & had ruthe þat suche trewe louerys schulde haue be dede gylteles for his mansleyghter. & he sterte forth, & seyde, 'neyther of hem dede þat dede. I slewe þe man!' he was boundyn; þe oþere two were latyn louse. þe iustyse dyde hem alle thre be led a-fore þe kyng. whanne þe kyng knewe þe truthe, & seyȝ þe grete trewe loue amonges hem, he ȝaf lyif to þe mansleere for þe loue þat he schewyd to þe oþere two, to sauyn here lyves, to takyn his deth for his defawte. & þe kyng rewardyd þe oþere two for here trewe loue. þe freend of Baldac ȝaf half his good to his freend of egipt, þat was so nakyd & poore, whyche good he toke, & wente aȝen home to egypt, wyth ioye & worschyp̃, and was aȝen ryche in-to his ende. and eythir of þis freendys hadde a blyssed ende.

He was led to the gallows.

His friend recognized him, and each of the two offered himself to the executioner in place of his friend.

Then the real murderer repented,

and confessed his crime.

But the king dismissed him,

and rewarded the faithful friends.

Ryȝt so, louyth ȝou to-gydere in trewe loue! kepe wel þis ground, & caste out þe wose of enuye! and þe kyng of heuen̄ schal rewarde ȝou for ȝoure trewe loue, here in grace, & in ȝoure ende in blysse! To whiche blysse &c.

Therefore, love one another!

Capitulum xiiijm.

De luto ire.

THE oþer day, I told ȝou how ȝe scholdyn castyn out of ȝoure pyt þe wose of enuye, and now I wyll telle ȝou how ȝe schul castyn out of ȝoure pytt þe wose of wretthe.

The 'ooze of WRATH.'

wretthe is, whanne þou art wroth & angry, felł, malycyous, desyringe wreche. Bertylmew, de *proprietatibus rerum, libro*

A harp stringed with wolf's and sheep's guts will never keep in tune;

xvij°.[1], he seyth þat an harpe[2] þat hath strynges of wolfys guttys & of schepys mengyd to hepe, schal neuere be set wele in tewne, be-cause þe scheep & þe wolf arn contrarye in kynde.

so a company of good and of malicious men will never live in accord.

Ry3t so, þat companye schal neuere acorde, ne lyuen in pes & reste, þere gode men & malycyous men, or ry3tfułł men & angry men, dwellyn to-gy-|dere; for an angry man euere rayseth stryif & debate. *Prouer.* xxvj.[3] 'Vir iracundus prouocat rixas.' In wrethe þou art lyche a wolfe, [þat] for his malyce wayteth his tyme to be vengyd on hym þat agreuyth hym. Ry3t so, þe angry, fell, & malycyous man wayteth his leysere to wrekyn his tene at wylle. Seynt Austyn expounyth þe tixt: *Mat.* v°.[4] 'Qui irascitur fratri suo, reus erit iudicio,' he seyth, as þere arn thre degrees of synnes in wretthe, þat is, in herte, in tunge, & in dede, and iche is werse þan oþere, so þere are thre degrees of peyne þerfore, & iche peyne is werse þan oþer.

[Fol. 31 a.]

The wrathful one compared to a wolf.

The three degrees of wrath are:

1. hatred of the heart,

¶ Þe firste degre of wretthe is in herte onlyche, & þat is clepyd hate of herte. 'Qui irascitur fratri suo, reus erit iudicio.' Who-so is wroth wyth his brother, he is gylty to þe dome, for he is worthy to be somounnyd to apere in þe doom̄ a-fore þe hy3e[5] iuge, &, as he þat is gylty, to standyn at his answere, & þis is drede. for he þat hatyth his broþer is a man-sleere, and þis is a peyne. for it is a gret drede to come to his answere þat is so gylty.

2. malice of the mouth,

¶ Þe secunde degre of wretthe is in þe mowth, þat is, malyce of þe mowth. 'Quicunque dixerit fratri suo, racha, reus erit consilio[4].' He þat schewyth out, wyth his mowth, dyspytously & scornfully þe malyce of his herte to angryn his brother be-cause of wretthe, & to bryngen hym out of charyte; he is gylty to þe

[1] Bartholomaeus, surnamed de Glanvilla. About him cf. Robert Steele, Medieval Lore, etc. London, 1893.

[2] MS. in margin: 'exemplum de cithera.'

[3] Prov. xxvi. 21 has: 'Sic homo iracundus suscitat rixas.' The reading in our text is identical with Prov. xv. 18 and xxix. 22.

[4] Matt. v. 22.

[5] MS. *iustyse* crossed.

counseyl, for he is gylty & worthy to haue þe sentence of þe dome be aɨt þe counseyl þat schal sytten w*yth* crist in demy*ng*, and þis is a peyne more dredfulɨ þan þe firste.

¶ þe thredde degre of wretthe is in dede; þat is, whan þou, w*yth* þi tunge, or w*yth* þi dede, avengyst þe of þin enemy for wretthe. for he þat, w*yth* his mowth, spekyth repreef, schame, or slaun*d*re, or doth ony dede in malyce for wretthe, he is gylty to þe fyr*e* of helle. 'Quicunq*ue* dixerit, fatue, reus erit gehenn*e*[1].' and þis peyne is most to drede. 3. vengeance.

Seynt Tho*mas* & Albert, in compend*io* theologi*e*, li*bro* iij°. c*apitulo* de ira[2], þey seyn þat a man[3] may forȝeuyn his wrong to his enemye in two maner*es*. In o manere is þis, to puttyn awey his wretthe & þe rancour*e* out of his herte whicɦ þat he hadde aȝens hym, & þis is eu*ery* man boun*d*yn to don of lawe of charyte, ȝif he wyɨt be sauyd; for c*rist* seyth, Mat. vj^to.[4], ȝif ȝe forȝyue noȝt ȝoure neyghbours here synnes, þe fadyr of heuen schal noȝt forȝeve ȝou ȝoure synnes. 'Si non dimiseritis ho*minibus* pecc*ata* eor*um*, nec pat*er* celestis dim*itet* vobis p*eccata* v*estra*.' In an-oþ*er* manere is þis, for to fallyn awey fro þe quareɨt þat he hadde to his aduersarie; and þis is he noȝt boun*de* to do as for his saluacyoun, but ȝif he do it, he is þe more p*er*fyȝt, & schal haue þe more mede þ*er*fore. ffor c*rist*, for p*er*fyȝt charyte, forȝafe his deth to hem þat slowyn hym, & seynt Steuen also.

There are two manners of forgiving:
1. by renouncing one's wrath, and this is duty.
2. by giving up one's quarrel, which is no duty but adds to perfection.

þis wose of wrethe is foure-square: o sqwar*e* of wrethe is a-ȝens god; þat is, wha*n*ne þou grucchyst aȝens god or aȝens his sayntes, wha*n*ne þou felyst dyssese; or wha*n*ne god werkyth noȝt þi wyɨt, þou seyst god is noȝt ryȝtfuɨ, he werkyth vnryȝtfully. An-oþer sqwar*e* of wrethe is aȝens þi-self, þat is, wha*n*ne þou art so wroth aȝens þi-self, þat þou mayst neyther etyn ne drinkyn, & p*er*chau*n*s fallyst in sykenesse, for þou mayst noȝt haue þi wyll to be vengyd. þis wretthe agreuyth but þi-self.

The 'ooze of wrath' has four squares, viz.
1. wrath against God,
2. against one's self.
3. against one's household,

¶ þe iij. sqwar*e* of wretthe | is aȝens þi meyne, as aȝens þi wyif [Fol. 31 b.]

[1] Matt. v. 22.

[2] The full title of the book is: 'Compendium totius theologicae veritatis, vii. libris digestum;' its author is Albert the Great alone.

[3] MS. aman.

[4] Matt. vi. 15.

or husbonde, chyld or seruaunte, as whanne þou warowyst, chydest, betyst, & faryst as a wood man, & recchyst neuere what vessell þou brekyst. þe ferthe sqware of wratthe is a3ens þi ney3boure, þat wonyth be-side þe.

4. against one's neighbour.

This ooze is 7 feet in depth:

þis wose of wretthe is vij. fote of depthe. þe first fote of þis wose is hate priue of herte[1]; þat is, whanne þou spekyst lytel, &

1. hatred of the heart, i.e. quietly waiting for the time of vengeance.

thinkest & menyst in herte myche malyce, abydyng þi tyme tyl þou mowe be vengyd. & lowryst, & chaungyst chere, & fleest companye, & waytyst, whanne þou mayst eythir be lawe, or be lordschyp, or be helpe of wycked cumpanye, to harmyn þi neyghboure in his persone or in his good; glad in herte to plete, lothe to acorde, & at þe laste þou acordyst wyth Judas kus. j. Joh. iiij.[2], who-so seyth þat he louyth his god, & he in herte hate his brothir, in þat wyse he is a lyere. whanne þou desyrest in herte harm or deth, or in wyl to sle an-oþer, 3if þou durstyst or my3test, or lokyst grysely or egyrly, all þis comyst (sic!) of hate of herte. 'Impudici cordis impudicus oculus est nuncius.' Caste out þis wose of rankoure & of hate in þe herte!

2. malice of the mouth.

þe secunde fote depe of wose in wretthe is malyce of mowthe[3], þat is, stryif of woordys, & medle dispytous of tunge; & rehersyst all þe schame & wyckednes of an-oþere þat þou kanst, & more þan þou knowist; & throwyst forth manye scornfull woordys in schame of an-oþer. þerfore seyn Poule seyth, Eph. iiij[4], 'Omnis sermo malus ex ore vestro non procedat.' No wycked woord springe out of 3oure mowth! scornyth no3t, dispyseth no3t, bakbyteth no3t, werwyth no3t, be-schrewyth no3t, prayeth for no vengeaunce! clepyth oþere be no eke-namys! schamyth no man! steryth non oþer out of here charyte! chydeth no3t! counseylyth non harm, ne procuryth, ne comaundyth non harm! þis secunde fote depe of wose in wretthe of 3oure mowth, castyth it out!

3. The deed of vengeance.

þe iij. fote depthe of wose in wretthe is dede of wrethe[5]; þat is, whan þou dost wreche, & hast no mercy, but fulfyllest þe cruell & þe wycked wyl of þine herte in dede of vengeaunce, in

[1] MS. in margin: 'malicia cordis.'
[2] 1 John iv. 20.
[3] MS. in margin: 'Malicia oris.'
[4] Ephes. iv. 29.
[5] MS. in margin: 'operis.'

sleinge, in werryng, in spyllyng of blood, in br*e*nnyng of housys, in dysherytynge of eyres, in dystroying of londys or beestys, in p*r*isonyng, in raun*s*ou*n*yng, in betyng, in wou*n*dyng; alle þise comyn of wratthe. who-so wyll in dede be vengyd, god schall take vengeau*n*ce on him. þ*er*fore forȝyve him þ*a*t harmyth þe, & þanne, wha*n*ne þou prayist to god, þi synnes schal be forȝeuyn to þe. Ecc. xxviij°.[1] 'Qui vindicari vult a d*omi*no, inueniet vindict*am*. relinque p*roxim*o tuo tibi nocenti, & tu*n*c tibi dep*r*ecanti pe*cc*at*a* solue*n*tur.' þ*er*fore, caste out of dede all þis wose of wretthe!

þe ferthe fote depthe in wose of wretthe is hastynesse or feersnesse; þ*a*t is, whan þou in þi fervent ire, w*yth*-outyn ony abyding, or w*yth*-outyn ony avysement, hastely takest vengeau*n*s in stertyng þ*er*to as a wood man, to bete, or to chastyse, or to don ony o þ*er* dede of vengau*n*s, or in smytyng þi chylderyn, þi servau*n*tes, or o þ*er*e, dyspytously & oute of mesur*e*. caste out þis wose! 4. fierceness in vengeance.

þe fyfte fote depthe of wose in wretthe is mansleyght*er*; þ*a*t is, ȝif ony man be þe hath be slayn, or hurt in body, or | harmyd [Fol. 32 a.] in name or in his godys; or ȝif be þe ony p*er*sone hath ben enpoysou*n*d, or ony chyld hath ben opp*r*essyd, dystroyed, or slayne, be drynkes or o þ*er*e craftys, or be ony o þ*er*e dedys; or be þe, in fals enp*r*isonement, or fals qwest, or false dome, ony man hath be deed or maymed. þou slest an-o þ*er*, whan þou defamyst hym, as seynt Austyn seyth, whose woordys arn rehercyd in þe lawe, de p*enitencia* di*stinccio* j., *capitulo* 'Per*i*culose[2].' In o gospel it is seyd þ*a*t c*r*ist was slayn at vndren[3], and þ*a*t was w*yth* þe iewys tungys, wha*n*ne þei cryed, 'do him on þe cros!' In an-o þ*er* gospel[4] it is seyd þ*a*t c*r*ist was don on þe cros at mydday, & þ*a*t was of þe knyȝtes, w*yth* here handys. whan̄ þou falsely apelyst anoþ*er*, þou sleest hym; & wha*n*ne þou drawyst awey þe nedefull lyiflode; & wha*n*ne þou wythdrawyst þi gostly techynge fro þe peple; & wha*n*ne þou ȝeuyst o þ*er*e wykked exau*m*ple, & in þin opyn synnes & euyll werkys. þ*er*fore caste out þis wose! 5. manslaughter. defamation is a kind of manslaughter.

[1] Ecclesiasticus xxviii. 1. [2] cap. 23. Distinctio 1. de poenitencia [i. 1163].
[3] Mark xv. 25. [4] Matt. xxvii. 46 (?).

6. impatience, i.e. grumbling at a reasonable chastisement.

þe sexte fote depe of wose in wretthe is vnpacyence[1]; þat is, whañ þou grucchyst aȝens resou*n*able chastysing of þi sou*e*reyn, & aȝens rep*r*ouyng of þi synnes, demyng þat alle thynges are wrong þat arn don to þe aȝens þi wyll. Poule seyth, 2 Tymoth. 2[2]. 'Seruu*m* dei no*n* op*o*rtet litigar*e*, *sed* mansuetum esse, ad om*n*es docibile*m*, pacientem ad om*n*ia cum modestia.' It behouyth þe seruau*n*t of god noȝt to stryve, but to be mylde to alle, & able to be tawȝt, & pacyent to alle, w*y*t*h* good mesure & temp*e*rur*e*; for pacyens is of soft manere*s* & of softe berynge, vnpacyens is full of malyce.

7. blasphemy, i.e. grumbling at the decrees of Providence,

despising prayers and pilgrimages,

and irreverence for God and the Saints.

Cast out the ooze of wrath, till you find the ground of equity,

which reconciles will to reason.

þe vij. fote of wose in wretthe is blasphemye[3]; þat is, ℭ whan*n*e þou grucchyst or spekyst aȝens god in tribulacyou*n*, in sykenes, demynge þat god is vnryȝtfull or vnmyȝtfull, for he grau*n*tyth þe noȝt þi wyll anon at þi luste; & wha*n*ne þou demyst þat god ȝeuyth þe more wo & lesse wele þan þou were worthy to haue; & wha*n*ne þou settyst no pryse be pylg*r*image to sayntes & to ymages; & wha*n*ne þou trustyst to no prayery*s* & suffrages of holy cherche, be-cause þou art noȝt delyu*e*red of þi dyssese als sone as þou woldyst; and wha*n*ne þou iapyst, & scornyst, & dost irreu*e*rence to god & to his sayntes. þ*e*rfore, Ad Eph. iiij.[4], late all heuynes, wretthe, indignacyou*n*, & blasphemye, be put fro ȝow, & castyth out þ*is* wose w*y*t*h* all his vij. fote depthe, tyll þou fynde a clene grou(*n*)d, & a syker, & þat is equite or euynhed. for euen̄-hede is a v*e*rtu þat acordyth resou*n* w*y*t*h* þi wyll, þat is for to seyne, wha*n*ne þi wyll is trublyd & steryd in wratthe to wreche, delue out þe wose of wreche tyl þou fynde þe grou*n*d of equite. for equite or euenhede makyth þi wyll to acorde to resou*n*, þ̄at is, be resou*n* to enqwere þe sothe of trewe men, þe cause wherfore þou art wrothe, whethyr it is trewe or fals, er þou be to myche trublyd in wreth. & equite in resou*n* wyll gouerne þe, þat in wretthe þou schalt noȝt demyn ne affermyn a thing, tyl þou be syker of þe sothe. eq*u*ite schal make þe in resou*n* to takyn hede for ony wretthe, wha*n*ne þou schalt speke, & where, & how, and

[1] MS. in margin: 'impaciencia.'
[2] 2 Tim. ii. 24.
[3] MS. in margin: 'blasphemia.'
[4] Ephes. iv. 31.

whanne þou schalt be stylle, þat þou, in þi wretthe, spylle noȝt
þi woordys in veyn & out of mesure. & þanne schal þi temple
of þi body & soule ben holy & wondyrfull in euenhed. Ps.[1]
'Sanctum est templum tuum, mirabile in equitate.' þerfore,
caste out þis wose of wretthe, tyl þou fynde þis grounde of
euynhed, þat is, equyte; for wret-|the doth myche harme to þe [Fol. 32 b.]
soule.

[*The Quarrelsome Maid.*]

Exaumple[2]. Cesarius tellyth þat a mayde of ryche kynrede was full of wretthe & euere more angry, & ouer all þere sche was sche made myche stryif & dyscorde, wyth here angry tunge, þat wel was hym þat myȝte ony reste haue by here, or ony pes haue besyde here. At þe laste, sche deyid & was beryed. & out of here grave euere-more ros a gret smoke. þe graue was openyd; & þe neþer part of here body fro þe nouyll downward was foundyn all hoole, be-cause þat sche was a clene mayde; but fro þe novyll vpward, sche was all brent & wastyd awey wyth fyir, & þat was for þe wretthe & þe angyr in here herte & in here tunge. So wyth fyir schul þey in soule be brent þat in wretthe be vengeable. and þerfore caste out wretthe, & take þe grou(n)d of equyte, for þat helpyth þe soule!

A virtuous young lady was a shrew.

In her grave, the lower part of her body remained whole, but the upper part was all burnt because of her wrath.

[*The Unbending Justice Herkenbald.*]

Exaumple[3]. Herkenbaldus of Bornayre was a gret iustyse & myȝty man in his dome, & euere more in his dome dede equite to alle men, to freend & foo, to kyn & to straungerys. he sparyd no persone for loue, ne dreed, ne for wrethe, but þat in his demyng he dyde equite. As he lay syke in his deedbedde, he herde in þe nexte chaumbyr a womman cryen. he askyd of oþere what it was, & no man durste telle þe sothe to hym. he bad oon of his sonys, in peyne of lesyng of bothe his eyȝen, þat he schulde go wyten why þe womman cryed, & þat[4] he schulde tellyn him þe trouthe. þe chyld wente, & wyste why þe womman cryed, & telde his fadyr þus: 'Lord my fadyr, ȝoure

Justice Herkenbald,

when lying on his death-bed, heard, in the next room, the cry of a woman,

[1] Ps. lxiv. 5, 6. [2] MS. in margin: 'narracio.'
[3] MS. in margin: 'narracio.' [4] MS. þat &.

whom his nephew had attempted to violate. He bade two knights hang him, but they let him escape.

susteres sone wolde haue leyn be þat womman, & þerfore sche cryed.' þe lord seyde to two knyȝtes, 'goth & hangyth hym for his trespace, as þe lawe wyll!' þei wentyn, & bedyn þat lordys susteres sone absentyn him out of þe syȝt of his eem. & þei com̃ aȝen to his eem, & seydin þat he was hangyd.

On the fifth day after, the nephew looked in at the door. The justice made him sit by his side, and, putting his arm round his neck, slew him.

þe fyfte day, after þe none, he wende his eem hadde forȝetyn his defaute, & he lokyd in at þe chaumbre-dore þere his eem lay. His eem seyȝ him, & glosyd him to hym wyth fayre woordys, & dyde hym sytten by him, & helde[1] his necke wyth his oon arme, & wyth his oþer hand drewe his knyif, & kutte his throte, & slewe him. & alle men wondredyn of þat dede. his deth neyghed.

When he came to die, he confessed all his sins except the murder of his nephew,

þe bysschop com̃ wyth þe sacrament; to whom þis lord was schryuen wyth wepyng & gret contrycyoun of all his synnes, saaf of þat mansleyȝt. þe bysschop seyde to him, 'why, in schryfte, speke ȝe no woord of þat chyld þat ȝe slowyn?' þe lord seyde, 'þat was no synne, & þerfore I aske no mercy; for

because it had been done for the sake of equity.

I dede it noȝt for wretthe & vengeaunce, but I dyd it for equite of ryghtfull demyng, whiche I haue kept in my doom all my lyve to freend & fo; for I louyd my neve as weel as ony of my kyn, but, be equite of my lawe & of myn offyce, I myȝte noȝt sparyn hym; wherfore I bad my two knyȝtes hangyn him, & þey wolde noȝt; & þerfore I slowe him myself, for loue of equite in my dome, & noȝt for hate.' þe bysschop seyde, 'but ȝif ȝe wyl be schreuyn þerof, ȝe schal noȝt resceyuen þe sacra-

[Fol. 33 a.] ment.' þe lord seyde, 'I louyd neuere bettere | chyld þan I dyde my neve. I slowe him noȝt for rankure of herte, ne for hate, but for loue of equyte, & for ryght of þe lawe, & for dreed of god. ȝif ȝe wyl noȝt ȝeue me my god, I betake my soule to

The bishop refused to administer the sacrament to him,

god.' þe bysschop wente awey wyth þe sacrament. þe lord clepyd hym aȝen, & seyde, 'lokyth ȝist þe host be in þe box.' þe bysschop lokyd, & þe host was go. þe lord seyde, 'Lo, byshop, þou woldyst noȝt ȝyue me my god, þerfore my god is

but the host went into Herkenbald's mouth spontaneously.

come to me aȝens þi wyll. here in my mowth se þe host þat was in þi box.' þe bysschop seyȝ it in his mowth, & tolde þis myracle al aboute.

[1] MS. heldyn.

þerfore, iche of 3ow, in 3oure degre & in 3oure offyce, kepyth equite, & tastyth out þe wose of wretthe! & þanne schal 3oure god entryn 3oure soulys, as he dyde in-to þe lord. and so he schal 3yue you grace here, & blysse in 3oure ende! To whiche blysse & *cetera*. Therefore, be just!

Capitulum XV^m.

De ira.

THE oþer day, I tolde 3ou of þe wose of wratthe & of his braunchys, & 3it, þis day, I schal telle 3ou more of wratthe. Seynt Bernard seyth þat wretthe is gate of alle synnes, be þe whiche wretthe alle synnes entryn in-to man. for 3yf þis gate of wretthe be schett, alle vertuys haue reste in man; & whanne þis gate of wretthe is opyn, alle synnes entryn in-to man. 'Janua *omnium* vicio*rum* est ira; qua clausa om*nibus* virtutib*us* datur requies, qua aperta adest omne factum.' þe angry & þe full of wretthe brekyn þe pes, & sowyn dyscord, & makyn debatys, & qwenchyn charyte, þat is moder of vertues. þey don þat god most hatyth, & þat þe feend most louyth; wherfore þei[1] are þe childere of þe feend. and þerfore are þei wonder lothe to acordyn, be-cause þe feend, here fadir, lettyth hem; for he louyth dyscord & trubelyng of pes, of loue, & of charyte. þerfore, þei don as þe feend, here fadyr, steryth hem. 3if þou haue rancure in herte to hym þat doth þe wrong, þat rancure þou muste for3yue oute of þin herte, þof þou be askyd no for3yfnesse. þe dede of wretthe schewyd outward, in tunge or in dede, þat muste þe for3euyn, 3if þou be askyd for3euenesse; but þi ry3tfull & lawefull accyoun þat þou hast a3ens þi aduersarie þou art no3t boundyn to lete falle & for3eue, þow3 þou be askyd for3yfnes, but 3if þin aduersarye wyll make þe amendys vp his powere. wyth-outyn amendys nedyth þe no3t to for3euyn hym, as for nedefull dewte of þi saluacyoun; but of dewte of perfeccyoun art þou holdyn[2] to for3eue þi querell, & þin accyoun, for þe wele of his soule. The wrathful are the children of the Devil. Thou art bound to forego thy rancour without being asked for pardon, and to forgive an offence, when asked: but thou art not bound to abandon a legal action, even when asked, except for the sake of perfect salvation.

[1] MS. þei þei.

[2] MS. art þou *no3t* holdyn.

& to askyn ferst forȝyuenes, & ferst to pursewe to ben acordyd,
þof þou haue noȝt trespacyd. why so? for þanne schalt þou
for then thy reward shall be double. haue two corouns in heuen̄: oon coroun for þou suffryst wrong,
& an-oþer coroun for þou ferste pursewyst acorde. crist seyth
in þe gospel[1]: 'who-so hate his broþer in herte, he schal be gylty
St. Gregory on Matt. v. 22. to þe doom!' Seynt *Gregorie* seyth, þat doom is a dyscussyoun
of þe cause, þat, in dome, þou þat hatyst þi brother in herte,
schalt be opynly repreuyd þerfore. þerfore, þe nedyth to for-
ȝeuyn þat hate in þin herte, wyth-outyn ony askyng. 'Qui-
cunque dixerit fratri suo "racha," reus erit consilio[1].' who-so
schewe out, wyth his voys of his mowth, þe hate of his herte,
wyth angry woordys & chydyng, in bryngyng oþere out of
[Fol. 33 b.] charyte, he schal be | gylty to counseyl! *gregorie* seyth, þat
counseyl is þe holy cumpanye of þe dome, be whom þe difyny-
cyoun & þe determynacyoun of his cause schal be ȝouyn aȝens
him þat hym muste be condempnyd. 'Quiconque dixerit
"fatue," reus erit gehenne!' Seynt *gregorie* seyth, whan þe
voys, in wretthe, schewyth out angrely, & þat voys brest out in
dyspysing þi brother, þanne schalt þou be gylti to haue þe
excecucyoun of þe sentence ȝeuyn aȝens þe, þat is, þe fyre of
helle! þerfore, forȝeue hate out of þin herte, wythoutyn askyng!
forȝyue þi wretthe in woord & dede, whan þou art askyd! for-
ȝeue þi lawefull accyoun, & seke ferst loue, þat þou mowe haue
double mede in heuen̄! þus caste oute þe wose of wretthe!
Indignation no sin. ȝif þou be wrothe wyth an-oþeres synne, or ellys art lyȝtly
styred to wretthe be nature of kynde, & kepyst it noȝt in herte,
ne seyst non harm̄, ne, wyth þi woordys, bryngest non oþer man
out of charyte for þi malyce, ne doist non harme; þanne doste
þou no synne, but it be durynge in þin herte, wyth delyberacyoun.
Malice deadly sin. ȝif þou be stiryd to wretthe in herte to don harme, or to wyllen
harm, or ellys art vnpacient, wyth full affecte of wretthe, it is
dedly synne for þe euyll wyll durynge wyth delyberacyoun.
Apostolus[2], 'Caritas non irritatur, non cogitat malum.' ȝif þi
wretthe be wyth-oute delyberacyoun and wyth-oute consentyng
of resoun, it is venyal synne; ȝif it be wyth desyre of wreche,

[1] Matt. v. 22. [2] 1 Cor. xiii. 4, 5.

it is dedly synne. In stryif, ȝif þou fyȝte, or smyȝte wylfully & vnryȝtfully an-oþer *per*sone, þou dost dedly synne. he þat defendyth hym, & he do it for to sauyn him-self, & defende him in mesur*e* & resou*n*, & as nede is, & noȝt out of curse, for rancur*e* or p*ri*de: he doth lytel synne, or ellys none. ȝif þou go a-twixe hem þat fyȝten for to sundryn hem, so þat þi defendyng excede noȝt myche mesure & resou*n*, it is venyal synne. ȝif þou do it in entent of vengeau*n*s, or of hate, or w*yth* exces of vndewe mesure, w*yth* a strong wyll to sle, or greuously to hurte, eythir p*er*sone; it is dedly synne. ȝif þou clepe an-oþer 'theef,' or suche an-oþ*er* name þat sou*n*dyth defame, or rep*re*uyst hym, or schamyst him of his oþ*er*e dedys, for malyce & for wretthe, wherby he myȝte be vnworschepyd; it is dedly sinne. ȝif þou seye to an-oþ*er* woordys of dyspysing, noȝt in entent to don hym vnworschipꝑ, but for his correccyou*n*, or for suche an-oþ*er* cause lyche; sum-tyme it is no synne, & sum-tyme it is venyal synne. And happely it myȝtè be suche a greuows despyȝt, þ*at*, þof it were noȝt þin entent to don hym vnworschyppe. be-cause of þin vndyscret dyspysing it doth hym vnworschipꝑ; & so þou dost dedly synne. and, þ*er*fore, it were ryȝt nedefull to be war*e* of suche wrethefull woordys of ȝour*e* mowth! sowyng of dyscorde among*es* freend*ys*, & hynderyng oþ*er*e of here good loos, w*yth* delyberacyou*n*, arn greuowse dedly sy*n*nes. ȝif þou scorne an-oþer, so þ*at* he is gretly aschamyd, it is sumtyme dedly synne, ȝif þou do it in wretthe, in entent & in delyberacyou*n* of his schame.

If thou hurt a person in a fight, it is deadly sin, unless it be done for defence.

Defence in separating combatants is venial sin, if it be done without any intention of revenge.

To abuse a person is deadly sin,

reproving a venial sin, or none at all.

Sowing of discord and scorn deadly sins.

þ*er*fore, caste out þe wose of wretthe in alle hyse p*ar*cellys, tyl þou fynde & fele þe grou*n*de of equyte, þ*at* is, euynhed! þou kun mesure þin herte, & þi mowth, & þi dedys, fro þe wose of wretthe. for an angry man & a wretthefull may be lykenyd | to a man þ*at* was vexid w*yth* a feend[1]. Mat. ix°. Whan þe deuyl took hym, þe man hurte hym-self, & beet his hefd & his body aȝens þe grou*n*d, & fomyd out at his mowth, & grente w*yth* his teeth, & wexe drye. Ryȝt so, wha*n*ne wretthe & anger touchyth a dyspytou*s* & a malycyous man, he hurtyth

An angry man is like one possessed of a fiend, [Fol. 34 a.]

[1] MS. in margin: 'ex*emplum*.'

& betyth hym-self, w*yth* heuynes & vnpacyence; he fomyth out of his mowth, crying, dyspysing, chydyng; he grynteth w*yth* his teeth, malyce & venym coniectyng; he waxith drye w*yth*-outyn grace, w*yth* þe fyre of wretthe. A man þat is wrothe ℭ werkyth noȝt þe wyll of god. Jac*obus* j.[1] 'Ira enim viri iusticiam dei non operatur.' þerfore doctourys seyn þat a dyspytous & an angry man þat is wretthfull owyth to be fled as a raveynous dogge, & as a wood hound, & as an egre and a rampaund leoun.

he ought to be shunned like a mad dog.

[*The Quarrelsome Gambler.*]

A dice-player grew angry at his bad luck, and began swearing

Cesarius tellyth[2] þat two men pleydyn at þe dees. on of hem was wrothe & angry þat þe oþer spedde alwey wele, & he myȝt noȝt wynne. and þanne he began to werwe & to curse, to swere & to lyen, to chyden & to defyen, & spake manye dyspitous woordys. þat oþer man þat pleyid w*yth* him kepte equite in herte, tunge, & dede. he euenyd his herte fro malyce, & his tunge fro angry woordys, & his dedys fro wreche, & seyde to his felawe euenly: 'speke þou fayre! blaspheme noȝt þou þus þi god, & his modyr, & his seyntys, w*yth* suche horryble othys!' þe oþer fyed on hym aȝen, & swore aȝen bonys & armys, & cursed, & werwyd. a voys cõ doun fro abouyn & seyde: 'my dyspyȝt þat þou dost to me in þin horrible othys & in þin wrecheful & malycyous cursyng, wyl I no lenger[3] suffere.' In þis voys, sodeynly he was smyten to deth, w*yth* leuenyng & wyth thunder-dynt, and þe oþer was saf & noȝt hurt.

in spite of his fellow-player's warning.

Suddenly, he was struck dead by a thunderbolt.

To be angry with Providence

Ryȝt so, whan man or wo*m*man, on se or on londe, be wrothe & angry w*yth* wynd or w*yth* wedyr, wawys or stormys, or wyth ony oþer thinges þat god sendyth aȝens here wylle & here lustys, he grucchyn, he cursyn, he sweryn, he defyen, he dyspysen, he chyden aȝens goddys sonde. þis woodnes, þis wretthe is horryble dedly synne & blasphemye, þat is, vnworschiꝑ & despyȝt to god. þerfore, beth ware of þis wose, & castyth it out for

is a deadly sin.

Beware of wrath,

[1] James i. 20. [2] MS. in margin: 'narracio.'

[3] *-ger* added by later hand.

dreed of vengeaun*s* þat god took on þis man þat was so wood in his angyr & in his malyce! & take þe grou*n*d of equite in alle þi werkys! kepe þe euen̄ in pacyence fro trubelyng of wretthys, in wele & wo, in ry3t & in wrong, for þat god schal rewarde! and be just in all thy doings!

[St. Theodora living as a Monk.]

Ex legenda lu*m*bardica[1]. A wo*m*man þat was a worschipful lady, wyif of a gret ryche man in Alysau*n*der, here name Theodora—sche was fayr—whom a 3ung man wowyd to lyn by here, sche denyed him his wyll. he, wroth, slau*n*deryd here falsely, and sayde to þe peple þat he my3te haue leyn by here, 3if he had wold. here husbonde beleuyd hym, & dyde his wyif myche dyssese. sche, in al þat trybulacyou*n*, kepte here euen̄ & in dyscrete mesure, & suffryd all. þat sche no3t dyspysed, ne chydde hym þat wolde a leyn by here, ne accusyd hym, sche pollyd here hevyd p*r*iuely, & clad here in here husbondys clothyng, &, in an Abbey ferre thens, sche was made a mu*n*ke, and sche seyde here name was Theodoru*s*. On a tyme, be þe byddyng of here abbot, ledde chamelys[2] to a certeyn cyte, & toke here in, be þe waye | thedyrward, in a certeyn place. & þat [Fol. 34 b.] ny3t a mayde of þe hostry kom̄ to here bed for to haue here lust. þis wo*m*man Theodoru*s*, þat was þe mu*n*ke, forsoke here. þe mayde was wrothe w*yth* here, and conceyved a chyld of an-oþ*er* man, & seyde þat mu*n*ke hadde beget it, & tolde it þe Abbot þat his mu*n*ke had defoulyd here a3ens here wyll. þe abbot rep*r*euyd his mu*n*ke, þat was þ*is* wo*m*man clepyd Theodoru*s*. Sche kepte here euen̄ in pacyens, & sufferyd all, & excusyd here no3t, ne no3t was mevyd w*yth* malyce, but kepte pryve fro hem alle þat sche was a wo*m*man[3]. þe abbot kecched here out at þe gatys, and þere sche lay, vij 3ere opynly, w*yth*-oute þe abbey-gatys, in sy3t of all þe peple. And whan þe chyld was born, þe modyr brou3t it here, & kest it in here barme, & seyde, 'here is þi chylde! kepe it þou, for I ne wyll!' sche

Theodora was courted by a youth whom she refused. In revenge he slandered her.

She disguised herself in her husband's clothes, and entered a monastery.

Once she was accused of having violated a girl.

She was expelled, and lay before the gates for seven years.

[1] MS. in margin: 'narr*acio*.'
[2] MS. chameys.
[3] MS. awomman.

Still, she took the girl's child, and reared it.

receyvyd þe chyld w*yth* euyñ manere & pacyently, & brouȝt it forth w*yth* mylke, þat sche beggyd of þe peple. At þe vij. ȝer*es* ende, be-cause sche bar*e* here so euen in woord & dede, &

Readmitted at last,

so pacyen*t*ely, þe abbot toke her*e* in-to þe abbey aȝen, & here chyld w*yth* her*e*. sche closyd here-self, w*yth* here chyld, in

she died two years after.

a celle, and tawȝte it to be devowte to god. &, at two ȝer*es* ende, sche deyid.

Through a vision

þat nyȝt, in here deying, þe Abbot seyȝ au*n*gellys & sayntes w*yth*-oute nou*m*bre, & amonge*s* hem a wo*m*man fulȝ of ioye, bryght as þe su*n*ne. A voys seyde to þe abbot: 'þou abbot, þis gloryous wo*m*man is þi mu*n*ke Theodorus. sche was ful falsly acusyd of conceyuyng of þat chyld, for sche is no man but sche is a clene mayde, a wo*m*man. and for sche bare here so euene in alȝ here tribulacyou*n*, in pacyens w*yth*-oute trubelyng of wretthe, þer*f*ore sche is, & schal be, in þis ioye w*yth*-outyn ende!' þe abbot, w*yth* his brethryn, ran to þe celle, & fou*n*dyn here deed, & seyn þat sche was a wo*m*man, & no man. þe abbot clepyd þe fadyr of þe dowter

her innocence was revealed.

þat accused here of þe chyld, & seyde, 'Lo! was þis wo*m*man fadyr of þi dowȝter*ys* chylde as þi dowȝter seyde?' þa*n*ne, alle þe scerys weryn astonyed. An au*n*gyl seyde vn-to þe abbot,

Her husband

'Ryse abbot, & go in-to þe cyte, & brynge hym hyder whom þou ferst metyst!' þe abbot wente in-to þe cyte, & a man cam rennyng aȝens hym. þe abbot askyd hym, 'whyder rennyst þou?' he answeryd, '[where] my wyif is, & an au*n*gyl bad me go & se here.' þe abbot toke him in, & boþe

kept her cell until his death. The child became the abbot of the monastery.

to-gydere wepynge beryed here. here husbonde kepte here celle, tyl he dyed. þe chyld was so *per*seuera*un*t in gode werkys, þat he was made abbot, wha*n*ne þe o*þer* Abbot was deed.

Thus was that woman rewarded for her patience! Therefore, cast out the ooze of wrath!

Lo, whiche a worschiꝑ sche hadde, & whiche a ioye, for here euen beryng in here tribulacyou*n*! and þe o*þer* wo*m*man, for here wretthefull malyce, lo, sche hadde velony in þe ende, & was knowe fals. þer*f*ore, castyth out þe wose of wretthe, of wreche, & of malyce, & takyth þe grou*n*d of equyte, þat is, euyn beryng in mesur*e*, in sobyrnesse, in pacyens, & in temp*er*ur*e*, in all

3ourȝ aduersyte! & þanne, as þe mayde, schul 3e in 3oure ende, *w*yth au*n*gellys, be takyn to heuen̄ blysse! To whiche blysse & *cetera*.

Ca*pitulum* xvj^{m}.

De Accidia.

THE oþer day, I told 3ou of þe wose of wretthe; & now I schal telle 3ow of þe wose of slowthe. Slowthe is whan þou art vnlusty of þi-self, to seruyn god or þe world, desyring p*r*incepally bodyly ese, lothe to tra-|vayle, outhir for lyiflode bodyly ouþer for lyiflode gostly. A slow man is lyche an asse, for an asse louyth weel ese, & is lothe to trauayle, but he be constreynyd þerto. & þis beeste is wondir slow in going, vt dicit Bartholome*us*[1]. Ry3t so, þe slaw man louyth most bodely ese, lothe to trauayle for hiš lyiflode, but nede co*n*streyne him. he is slow3 in going to ony goodnesse.

The 'ooze of SLOTH.'

[Fol. 35 a.]

The slow man is like an ass.

In þis wose of slowthe ben xviij. fote brede of wose. þere ben vj. fote brede of wose þ*a*t lettyn þe begynnyng of good lyif; And oþer vj. fote brede of wose in slawthe þ*a*t fordon good amendyng; and þe laste vj. fote brede of wose in slawthe bryngeth a man to an euyll̄ ende.

This ooze consists of eighteen parts: Six hinder the beginning of a good life.

þe firste vj. fote brede of wose in þis slawthe arn mych̄ in vse, of þe whiche þe firste is Slugnesse[2]; þ*a*t is, wha*n*ne þou louyst no3t þi god feruently abouyn all̄ thyng, but settyst þi loue slowly in god; & whan̄ þou castyth þe all̄ to lyuen in reste, & to slepe myche, to lyen longe in þi bed, & wha*n*ne þou louyst to sytten stylle & to don nou3t ellys, to lenyn on þin elbowe, to lyen on-long on þi o syde; & wha*n* þou omittyst & leuyst þi prayerys vnsayd, & lettyst oþer*e* of here prayer*ys*, & fro þe heryng of goddys woord, & fro dyvyn seruyse; and whanne þou 3evyst þe no3t to lere þi pa*te*r nos*te*r, aue maria, & þe Crede, ne þe articles of þi feyth, ne þe x. comau*n*dementys; ne wha*n*ne þou 3yuest þe no3t to knowe þe vij. dedly synnes, ne to don þe vij. dedys of mercy, ne to kepyn þi v. wyttes; ne whan̄ þou wylt

The first is Laziness

in common

and in religious life.

[1] Cf. p. 90, note 1.

[2] MS. in margin: 'Slugnesse.'

noȝt ȝeue þe to lere to schryve þe, ne to lere to serue & to plese þi god; & whanne þou omyttyst, in dewe tyme, holy & gode occupacyou*n*s, and, in tyme of lernyng, ȝeuyst þe to trowau*n*dyse, & myspendyst þe tyme of þi lyvyng. & þou hast noȝt fulĺ herd & seyd dyuyne seruyse, but *par*cellys þ*er*of; þou hast noȝt dewly preyid for þe qwyke & for þe dede, ne dewly thankyd þi god for his gyftes. þou hast slepte in holy cherche in tyme of praying, of dyvyn seruyse, & of *pre*chynges. sluggy in þi werk, & in þi craft, & in þi labour, & ofte lefte þi good purpos, & þe sterynge*s* of þe holy gost. Alle þise forseyde arn signes þat lettyth þe begynnyng of good lyif.

The second part is Tenderness of the flesh

þe sec*un*de fote brede of wose in slowȝthe is tendirnesse of flesch̄, þat lettyth a man[1] þat doth no penau*n*ce, ne sufferyth no-thyng þat deryth his body. & for he is so tendir & soft, w*yth*-oute hardnesse, þ*er*fore þe feend restyth in him as in his softe fedyrbed. þe feend seyth to hym þus: 'þou hast be

which prevents a man from doing penance,

norysched tenderly, þ*er*fore kepe wel þi body, & put þe to no penau*n*ce, for it myȝt be þi deth, and þou mayst do no penau*n*ce as stronge men mown. for þou art of tendyr complexiou*n*, and it were a foul happe to for-do þi-self.' þus wyl þe feend telle

and induces him to indulge in comfort.

þe to lette þi begynnyng of good lyif. þis tendirnesse[2] in slowthe wyll̄ makyn þe to delyȝtyn in softe clothys next þi body, bothe on þi bak & in þi bed, & often to be wasshyn and bathyd & ke*m*myd, in cherschyng of þi flesch; so tendyrly, þat it may suffren non hardnesse, neythir to go barfote ne wolleward, ne to faste, ne to vse harde metys ne harde drynkes, ne to lyn̄

[Fol. 35 b.]

w*yth*-oute schetys, ne to knelyn harde, ne to | suffer*e* cold on handys or on fete. þis branche of slowthe is myche norysshed in lordys courtys. Luc̄ vijo[3] 'Qui in veste *pre*ciosa su*nt*, & in delicijs in domib*us* regu*m* sunt.' Seynt Jerom seyth, *capitulo* vij. Ad Julianu*m*, It is hard & vnpossible þat ony man, whan he deyith, schulde go to delytes, þat had his delytes in þis world. 'Impossibile e*st* transire a delicijs ad delicias,' vt dicit Aug*ustin*us. Also tendyrnes maketh þe to sayn þi pr*a*yerys &

This part of sloth mostly found in palaces.

[1] MS. aman.

[2] MS. in margin: 'no*t*a de tene*r*itate cor*poris*.'

[3] Luke vii. 25.

þi seruyse in þi bed, or lying on-long on þin o syde, or syttynge, & noȝt knelynge, noȝt stondyng in dewe tyme. þis tendyrnesse makyth þe þat þou mayst suffere no wo, ne dyssese.

¶ þe thredde fote brede of wose in slauthe, þat lettyth þe to begynne þi[1] good lyif, is ydelnesse. þat lyketh wel þe feend. for whanne þe deuyl fyndeth a man ydel, þanne he makyth hym to thynken on pride, & lecchery, & on glotonye, & on opere vyces. & after þo studying & þe thynkyng on þo vyces, þe feend steryth hem so þerto, þat þei drede noȝt to do þo synnes. þis ydelnesse is whanne þou louyst non occupacyoun but veyn & ydell, as þus, to thynken ydell thowȝtes, to spekyn ydel woordys, to don ydell dedys, þat arn werkys of no profyȝt, as to pleyin at þe tablys, at þe chesse & þe chekyr, at þe hasard, & at swyche opere vayn pleyis, in vntyme & out of mesure, leuyng for hem opere occupacyouns þat wern frutefull. vnde ezekiel xvj.[2] 'hæc fuit iniquitas sodome, superbia, saturitas panis, & ocium.' þe wyckednes of sodom was pride, delycasyes, & ydelnes. Jerom in a pystel seyth, Alwey do sum good werk, þat þe feend may fynde þe occupyed; for he may noȝt lyȝtly be takyn of þe devyll þat alwey hauntyth good occupacyoun. 'Semper aliquid boni operis facito, vt diabolus inueniat te occupatum; non faciliter capi potest a diabolo, qui in bono vacat exercicio.' Idelnes is also whanne, oute of tyme & out of mesure, þou ȝeuyst þe to huntyng, hawkyng, foulyng, fyschinge; to gon to wakys & to wrestlynges, to daunsynges & to steraclys, to tauernys, to reuell, to ryott, to schetinges, to feyrys, to marketts on þe holy-dayes, & to chaffarynge, & levyst þi parysch-cherche & þi seruyse; & in doinge þi pylgrimage on holy-dayis; & in pleying at þe two hande swerd, at swerd & bokelere, & at two pyked staf, at þe hurlebatte; & to harpyn, lutyn, to scornyn, & to ȝeuyn þe to euyll cumpany, in myspendyng þi good & þi freendys good, & in ȝeuyng euyl exaumple, & in wykkyd desyres[3] in euyll wyllys, & in steryng opere to euyll, in wycked counseylyng, in defoulyng þe halyday, in synne & in euyll werkys. Alle þise forseyde are werkys of

The third part is Idleness, which leads to every kind of vice.

Always be occupied with some good work.

It is also idleness to be too much bent on sports and pastimes.

[1] MS. þi þi. [2] Ezek. xvi. 49. [3] MS. *eraumple* crossed.

ydelnesse, in slawthe of goddys seruyse, lettynge man fro þe begynnyng of his good lyif.

The fourth part is Heaviness of heart, which takes away all delight in good deeds,

þe ferthe fote brede of wose in slauthe, þat lettyth good begynnyng, is heuynesse of herte. for þat fordoth sauour in good dede. for whanne a man is hevy in herte, hym lyste noȝt do but sytte stylle, or lyen, or slepe, lothe to rysen of his bed. hym lyst noȝt go to cherche; he had leuere lesyn thre massys þan to forgo oo slepe or o sweet in þe morwenyng, but abowte þe wordly nedys he trauayleth besyly to serue þe flesch & þe feend; or whanne he schulde serue god, þenne he lyste to slepe, þanne hast þou no lykyng, ne no swetnesse, ne deuocyoun, to serue god, ne no sauour in þi prayere, but heuynes & angwyscħ, and | noȝt hauyng ony gostly delyȝt in þin herte, ne glad desyre in þi prayerys. &, for heuynes, sumtyme settyst no pryce be þi lyif, & sumtyme þou art to ouerdone mery, & sumtyme to ouyr-done sory & to ouyr-done hevy, þof þe tunge praye, þe herte prayeth noȝt. Jerom seyth, whose woordys are rehersyd in þe lawe, de *consecracione distinccio* v. 'Non mediocriter[1].' It is bettere, he seyth, to seyn þe vij. psalmys, *wyth* clene herte, & gostly ioye, & swete deuocyoun, þan for to seyn an hool sawtere, *wyth* angwyscħ[2] & heuynes of herte. þerfore seyth *Dauid*[3], Delyte þe in þi lord god, & he schal ȝyue to þe þe askynges of þin herte.

[Fol. 36 a.]

and makes a man weary of his life.

The fifth part is Wickedness of heart, which makes thee stubborn in thy sin.

þe fyfte fote brede of wose in slauthe is lythernes of herte; þat is, whanne þou lyest in synne, & felyst þe fondyng of þe feend & of þi flesch, &, thruȝ lythernes & hardnesse of herte, þou wylt noȝt lyften vp þin herte to god, ne be repentaunt, ne to be schrevyn, ne do penaunce, ne þou wylt noȝt amende þe, ne forsakyn þi synne, but þou faryst as a forworthyn man, þat had leuere to lyen & rottyn in prisoun þan to do penaunce.

The sixth part is Cowardice, which prevents a man from doing good.

þe sexte fote brede of wose in slouthe, þat[4] lettyth þe begynnyng of good lyif, is Arwenesse, þat may be clepyd lytelhed of trust of good dede; þat is, for þou darst no good dede begynnen, þat schulde helpe to þi soule-hele, for þou dredyst þat god schulde

[1] c. 24. Dist. 5. de consecratione [Corpus Juris Canonici, i. 1418].
[2] MS. *heuy* crossed. [3] Ps. xxxvi. 4. [4] MS. *is* crossed.

fayle þe. þou hast dreed of nouȝt. þou faryst as he þat hath dreed of his dreme; & þou faryst as he þat dar noȝt entryn þe cherch-ȝerd for þe snayl þat puttyth his horn oute aȝens hym; þou faryst as a chylde þat dare noȝt passe, for þe goos hysseth at him. þis arwnes makyth þe ȝerne to leuyn þi good purpos, & to falle þerfro for drede of peryles, as þus: þou leuyst þi pylgrimage for dreed of syknesse or of deth be þe weye. þou leuyst almesse-dede fro[1] þe poore for dreed þat þou schuldyst after fallyn in pouert. Ecc vij°.[2] 'Noli esse pusillanimus in animo tuo, & facere elemosinam ne despicias.' Be noȝt arwȝ & aferd in þin herte, ne dyspyse þou noȝt to don almesse. þise vj. fote brede of wose in slowthe forseyd lettyn begynnyng of good lyif. þerfore, caste out þise parcellys of wose in þis vj. fote brede of slouthe!

Six parts of Sloth hinder the amending of a bad life, viz.

℣ ¶ But þere ben oþere vj. fote brede of wose in slouthe þat lettyn amendys of lyif. þe firste fote brede is tarying; þat is, whanne [god] sendyth þe wyll to amendyn þe of þi lyif, & to do wele, þou spedyst þe nouȝt þerto, for þe feend byddyth þe abyden awhyle, & seyth: 'þou mayst ȝit amende þe al be-tyme, & serue þi god, for þou art ȝung & heyl, & art strong bothe to ryden & to gon, & þou schalt lyven longe; & þerfore take þi sporte, for þou mayst amende þe, whanne þou art olde.' þis counseyl of þe feend makyth in þe tarying & delay, þat lettyth þe of amendyng. þis tarying makyth þe longe to lyen in synne, er þou wylt be schreuyn, or do penaunce, & þou holdyst it but lytel synne to abyde longe in þi wyckednesse. Ecc v°.[3] 'Ne tardes conuerti ad dominum, & ne differas de die in diem! subito enim veniet ira illius.' Tarye þou noȝt to turne out of þi synne to þi god! dyfferre it noȝt, ne putte it noȝt forth fro day to day, for sodeynly, þanne, þe wretthe & þe wreche of god schal fallyn on þe. Seynt Austyn seyth, | whose woordys arn rehersyd in þe lawe, de penitencia distinccio vij. § 'Quamquam[4].' I dar noȝt seyn, he seyth, þat a man schal sykerly be sauyd, ȝif

1. Delay of amendment.

[Fol. 36 b.]

[1] Read *for* (?). [2] Ecclesiasticus vii. 9, 10 (Vulg. pusillanimis).
[3] Ecclesiasticus v. 8 (Vulg. *Non*).
[4] c. 2. Dist. 7. de penitencia [i. 1245]. MS. *de de* instead of *de pe*

He who delays his reformation until his death, cannot be assured of salvation.

he take his sac*rament*y*s* in his ende & deth, w*yth* repentau*n*s, þ*at* has vsyd his sy*nne*, whyl he my3t, & wolde neu*ere*, leve, tyl sykenes of deth com̄. we mowe 3yue hym penau*nce*, he seyth, but we mowe no3t 3yve him sykernes to be sauyd. þ*er*fore, þou synn*ere*, forsake þi synne, & do penau*nce*, whil þou art hool, & tarye no3t tyl þi synne hath forsake þe. Also þis tarying makyth þe to tarye longe fro þe cherche, & fro dyvyne servyse, & fro o*þere* gode werkys, & þus þis tarying[1] lettyth þe fro amendyng of þi lyif.

The second part Recklessness.

þe *secun*de fote brede of wose in slowthe, lettyng amendyng of lyif, is reccheleshed or neclygence; þ*at* is, wha*n*ne þou lyst no3t besyen þe to amende þe, ne to do gode dedys, ne to do goddys wyll. þou recchyst neu*ere* whe*þir* þou gost to cherche or nay, or whethir þou here divine seruyse or nay. þou recchyst neu*ere* whethir þi ney3bour*e* fare wel or euyll, whe*þir* he be syke or hool, nedy or vnnedy, ryche or poore. þou hast an eyze to þi-self but to non o*þere*. þ*o*u dredyst no3t god þ*at* dost þus; for he þat dredyth god no-thyng he slow3thyth. ecc̄ xij.[2]

The reckless man is selfish,

neglects his duty,

his household,

and divine service.

þis negligens makyth þe ofte tyme dystracte, & to make manye defaw3tes in þin offyce, in þi seruyse, & in þi pr*a*yerys, & in þi gouernau*n*ce of þi wyif, chylderyn, & seruau*n*tys, & of houshold; & recheles in cure of soule; and recheles in dysposyng þin owyn good, & o*þere*s also. & hast no3t taw3te, ne leryd, þi pat*er* no*ster*, Aue, & Crede. and þou hast seyd rechelesly þi seruyse in rape, in syncopyng, in ouyr-skyppyng, in omyttyng. no3t kept þe haly-day, no3t kept thy penau*nce*, takyng non hede of þi wycked suspectys, & of þi fals demynges, ne of þi styrynges o*þere* to synne, ne of þi consentyng to euyll, ne of þi large conscyence, ne of þi trewthe brekynge, ne of þin othys & of þi p*ar*iurye, ne of þi vowys brokyn, ne of þe x. comau*n*dment*y*s; & neglygent in þi schryfte, & ofte turnyd a3en to þi synne, & don þi penauns in dedly synne, no3t thynkyng on þin ende; fals & vntrewe of herte, mowth, & dede, bothe to god & to man, & made manye int*er*rupcyou*n*s in þi pr*a*yerys & seruyse, & receyuyd vnworthely goddys body, & o*þere* sac*ra*mentys; & in takyng

[1] MS. *taryeth* crossed.

[2] Ecclesiastes xii. 13.

more hede & more dreed to þe world þan to god; whanne þe moderys or þe chyldren in chylde-byrthe perysschyn for defawte of kepyng & of kunnyng; and whanne a womman wyth chylde is recheles, &, thrugh here recheles gouernauns, þe chyld perysscheth; and whenne þere is no loue in hem þat are weddyd; & whanne ȝe be vntrewe, & letterys of oþeres prayere & deuocyouns, & trublerys of dyvyne seruyse, & hyndrerys of holy cherche; all þis neglygens lettyth amendyng of lyif.

The third part Forgetfulness,

℣ þe thridde fote brede of wose in slowthe is forȝetyng, þat lettyth also amendyng of lyif. fforȝetyng makyth a man[1] in his schryfte | to forȝete boþe smale synnes & grete, & þat is gret [Fol. 37 a.] peryle; for þere is no man, & he raunsake his conscyens, but he schal fynde yche day manye to schryuen him of; but forȝetyng makyth a man[1] so blynd, þat he seeth noȝt what is in his conscyens, & þerfore it lettyth amendyng of lyif.

The fourth, Faintheartedness,

þe ferthe fote brede of wose in slowthe þat lettyth amendyng of lyf, is sleuth; & þat comyth of feynt herte & euyll custome, &, for þin vse to be slawe, it wyll drawe þe fro all goodnesse. but sumtyme þou wylt do suche hardnesse as fastyng, or wakyng, or oþer penaunce, ouyr myȝt, þat þou fallyst in-to gret sykenes, so þat þou mayst noȝt trauayle in goddys seruyse, ne haue no sauoure in deuocyoun of masse, ne matynes, ne howrys, & þus slauthe is redy þere a feynt herte is.

The fifth Enfeeblement of the will,

þe fyfte fote brede of wose in þis slowthe is lacches, þat lettyth amendyng of lyif. lacches puttyth a man to swyche febylnes, þat iche day after oþer he drawyth his wyll sumwhat fro god, & so iche day he apeyryth, tyl he be made all in mysese of synne.

The sixth, Growing slack, which is often found in servants.

þe sexte fote brede of wose in sleuthe, lettyng amendement of lyf, is faylyng, and þat is often in seruauntys. ferst þei are buxome to servyn awhyle, & so afterward ryȝt frowarde & slowe. so summe begynne to serue weel god, & fayle longe er þe terme-day; and swyche arn vnworthy to haue ony mede.

þise vj. fote brede of wose forseyde lettyn amendyng of lyif;

[1] MS. aman.

and þe firste vj. þat I tolde 3ow lettyn þe begynnyng of good lyif.

¶ Þere ben o*þer*e sexe fote of brede of wose in slauthe þat bryngeth man to euyll ende, & þo schal I schewe 3ou an-o*þer* day. but castyth clene out of 3our*e* pytt þise xij. fote brede of wose forsayde, tyl 3e fynde & fele a syker grou*n*de, þat is, gostely strengthe, þat makyth 3ou, thrugh grace, to ouyrcomyn alle vyces, to sufferyn alle dyssesys, & to wythstonde alle tempta-cyou*n*s, & to be p*er*seu*er*au*n*t in good werkyng. de tali d*icitur* Prou*er*. xx.[1] 'Manu*m* suam misit ad forcia.' he þat hath þis grou*n*d of gostely my3t, he puttyth his hond to my3ty werkys, to wythstonde synne, to suffe*re* dyssese, to duryn in goodnes. Slewthe hynderyth ma*n*nys soule.

Cast out these twelve parts of the 'ooze of sloth,' till you find the 'solid ground of spiritual strength.'

[*The Crucifix Stopping its Ears.*]

Exau*m*ple[2]. Jacobus de vit*r*iaco, he seyth þat a man was so slawe & sluggy in goddys seruyse, þ*at* slawly he com̄ to þe cherche, & selde, & late, & whe*n*ne he com̄ þedyr, he in slepyng, or in iangelyng, ocupyed hym, þ*at* he herde neythir goddys seruyse ne goddys woord, &, w*yth* his ianglyng, lettyd manye o*þer*e fro þe heryng of dyviñ seruyse. At þe laste he deyid. & whil his body lay on þe bere in þe cherche, & clerkys seydin 'Placebo & dirige' for his soule, þe crucifix on þe bere loosyd his handys fro þe crosse, & stoppyd his eerys w*yth* his handys. þe peple sey3 þis, & m*er*ueyledyn sore. an holy preest p*r*ayid god w*yth* þe peple, to wyten what þat ment. A voys fro a-bouyn seyde to hem: 'þis cursyd man wolde neu*er*e for slauthe heryn my woord, ne don þer-after, ne heryn my seruyse in holy cherch deuoutly; þerfore, his soule is in powe*r*e of feendys dampnyd. þ*er*fore, myn ymage on þe cros stoppyth his erys, to schewe 3ou þat I, god, | stoppe myn erys in heueñ, þ*at* I here no p*r*ayere, p*r*ayed for hym in holy cherche. þ*er*fore, p*r*ayeth no more for hym, for he is dampnyd.'

A man was sluggish in God's service.

When he was dead and priests prayed for him, the crucifix stopped its ears,

[Fol. 37 b.]

because God would not hear the prayers.

þ*er*fore, leuyth 3oure slouthe & ianglyng in tyme of goddys

[1] Prov. xxxi. 19.

[2] MS. in margin: 'Narra*cio*.'

seruyse, & heryth it deuoutly, & goddys woord also; and ellys god wyll noȝt here prayerys in holy cherch̃, p~ayed for ȝow. Therefore, attend holy service!

[*The Angel who counted the Hermit's Steps.*]

An hermyte[1], in desert, fecchyd watyr eu*e*ry day ferre fro his celle. & he was wery for trauayle, &, for sluggynes & slewthe, thouȝte to haue esyd hym w*yth* schort*e*re travayle, & purposyd to haue sette his celle faste by þe welle for to haue þe more ese. he lokyd be-hynde hym, & seyȝ an au*n*gyl folewyn hym, & tellyn his steppys. þe heremyte askyd hym what he mente, & why he dyde so. þe au*n*gyl seyde: 'I nou*m*bre þi steppys in þi trauayle for to schewyn þe nou*m*bre þerof a-for god aȝens þe feend, þat þou ther-thurgh̃ mowe haue mede in heuen̄. for feendys nou*m*bre þe steppys of man & wo*m*man to synne warde, & alle rownynges & ianglynges in dyvyn seruyse, for to schewe þe nou*m*bre of hem a-for god to ma*n*nys dampnacyou*n*.' þe heremyte flytted his celle fyve myle ferthere fro þe welle for to makyn þe manyere steppys to haue þe more mede.

A hermit proposed to have his cell placed close to a well, for greater convenience. But when he knew that an angel counted his steps, he carried his cell five miles farther from the well.

As þe feend wryteth & nou*m*bryth þi slauthe, slugnes, & ydelnes, ideñ woordys, ianglyng, & þi rownyng in cherche, & slepyng*es*, & ydeñ talys, and alle þi synnes, & alle þin euyñ dedys, for to more þi peyne in helle; Ryȝt so, au*n*gelys wryteth & nou*m*bryth þi gode werkys, & þi gode ocupacyou*n*s, & þi good gostly trauayle, & alle þi steppys to cherche ward, ȝif þou occupye þe wel whyñ þou art þer*e*, & alle þi pr*a*yer*ys*, & þi deuocyou*n*s, & þin heryng of goddys woord, & of dyvyn seruyse, to encresyn & to moryn þi mede in blysse. chese þou þa*n*ne, whethir þou wylt be slawȝ & sluggy in goddys seruyse, in gode werkys, & pr*a*yerys, & vsyn iangelyng in cherche & be dampnyd; or, ellys, to leve þi sleuthe, w*yth* per*f*yȝt penau*n*ce, & to ȝyuen þe to gostly trauayle of gode werkys, & of prayer*ys*, & be sauyd in blysse. her*e* þou may chese! ȝif þou chese to be dampnyd, wyte it þiself and noȝt god!

Thy idle words are counted by the Devil, and thy good deeds by an angel. Hence thou mayest choose!

[1] MS. in margin: 'Narr*acio* de heremita.'

Capitulum xvij^m.

De Accidia.

THE oþer day, I told 3ou a parcell̄ of þe wose in sleuthe, & now I schal telle 3ou of þe last parcell þerof. I haue told 3ou of vj. braunchys of slowthe þat lettyn begynnyng of good lyif, & of oþere vj. þat lettyn amendyng of lyif; but now I schal tellyn 3ou of vj. oþere braunchys þat bryngen a man to euyll̄ endyng. And þise vj. I clepe vj. fote brede of wose in þe last parcell̄ of slowthe.

The last parcel of Sloth brings a man to an evil end:

1. Disobedience. ¶ þe firste of þise vj. is vnbuxomnes; for þat makyth a man no3t gladly to do penaunce þat þe preest ioyneth hym. þis vyce makyth a mannys herte hard & vnbuxom to god, & to holy cherche[1], & to his souereyne.

2. Impatience. ¶ þe secunde fote brede is vnpacyence, þat wyll lere a man wrong, for þat makyth a man þat he wyl no3t blethely here what he is worthy | for his synne. þis vyce puttyth a man fro resoun, to suffre ony-þing þat is a3ens his wyll̄.

[Fol. 38 a.]

3. Grudging. ¶ þe thridde fote is grucchyng; þat is, whanne a man doth amys & is repreuyd, & he grucchyth þer-a3ens, & thynketh men don it for dyspy3t.

4. Over-sensibility. ¶ þe ferthe fote is heuynes, þat makyth a man to be gretly greuyd wyth all̄ þat men don to hym, or seyn, 3if it plese hym no3t.

5. Despondency. ¶ þe fyfte fote is langure, þat makyth a man to moornyn out of mesure. þat comyth in-to a mannys herte for sum dede þat he hath don, & takyth so myche sorwe, þat he weryeth of his lyif, & desyreth his deth.

6. Despair. ¶ þe sexte is wanhope, þat makyth a man no3t to trusten in goddys mercy; for hym thynketh his synne is so myche, þat he may neuere haue for3evenesse, & so, perauenture, he may sle hym-self thru3 þe feendys combryng. And þus may þise vj. vyces brynge a man to euyll̄ endyng. ffor þise fyve ferste wyll

[1] MS. cher cherche.

bryngen a man to þe sexte, þat is, wanhope, and wanhope wyll makyn a man to holdyn hymself so synfull & cursed, þat hym thynketh þat he may noȝt ben amendyd, & þat he is so feble, þat he may wythstonde no temptacyoun, but sufferyth þe feend, þe world, & þe flesch, to haue here wylle, & he folwyth all here lust in euery temptacyoun, noȝt crying to god of helpe, but demyth him-self to be dampnyd. he wyll noȝt be schreuyn, ne repentyn hym, ne cryin god mercy. he thynketh þat god were vnryȝtfull, ȝif he ȝaf hym mercy. he heldyth it a gret foly to prayin, or to fastyn, to ȝevyn almes, or to don ony good dede. The first five parts bring a man to the last—despair.

℣ Seynt Jerom seyth, super Ps. lxx., þat Judas trespacyd more whan he hynge hym-self, þanne whanne he betrayed crist, & dyspeyr was cause þat he slewe him-self. þerfore wanhope þat duryth in þe ende, & is noȝt amendyd wyth repentaunce, schal neuere be forȝevyn in þis world, ne in þe oþer world, Mat. 12.[1] *secundum* doctoures; but þat it schal be ponysched. doctourys seyn þat þe blysse of heuen may noȝt be get, wyth-outen gret frutefull laboure. for þe peyne of helle is get wyth ydelnesse, & slauthe, & in gret ese[2]. þerfore, caste out þis wose of slowthe in alle his xviij. fote brede, tyl þou fynde & fele a syker ground, & þat is gostly strengthe to werkyn well, to wythstondyn synne, & to duryn stylle in good lyif, & to suffre strongly alle aduersytes. Judas' suicide a greater sin than his betrayal. Cast out Sloth, and seek the solid ground of spiritual strength.

Thob v°.[3] 'fforti animo esto, in proximo est, vt a deo cureris.' ffor ȝif þou be slawȝ & sluggy, þou art lyche an hungry dogge[4]. þi mowth hungreth gredyly delycasyes. þi tunge hungryth gredyly ydell woordys. þin handys hungryn gredyly foule towchynges & foule werkynges. þin herte hungreth gredyly werdly worschippes. þin erys hungryn gredyly newe tydynges, slaundrys, & lesynges, & iapys, & rybaldrye. þin eyȝin gredyly hungryn to se vanytees. Prou. xxi.[5] 'desideria occidunt pigrum.' Slawthe sleth hym þat is slawȝ. *quia secundum* Ps.[6] 'ffamem pacientur vt | canes; *id est* pigri.' þe feend, whanne The lazy man like a hungry dog.

[Fol. 38 b.]

[1] Matt. xii. 32 (?). [2] MS. in margin: 'nota de accidia.'

[3] Tobit iv. 13; *Thob.* corrected in margin for *Joh.* of the text.

[4] MS. in margin: 'Accidiosus assimilatur cani famelico.' This gloss having been injured by the binder, is re-written by a later hand.

[5] Prov. xxi. 25. [6] Ps. lviii. 7, 15.

The idle man is entered by the Devil and the seven deadly sins.

he fyndeth a man voyde in slowthe, he takyth vij. spyrites, werse þan hym-self, þat is, þe seuen dedly synnes, & entryth þat ydel man, for he is so empty & voyde, w*yth*-outen gode werkys. for ȝif he were all full w*yth* gode vertuys, þe feend & dedly synnes myȝte noȝt entryn, ne dwellyn, in hym. but for he is empty, þ*er*fore þe feend, w*yth* dedly synnes, dwellyth in hym. for þe besaun*t* of g*r*ace is takyn fro hym þat hydeth it in slowthe, & wyll noȝt multiplyen it in gode werkys. Mat. xij°.[1]

Sloth, if produced by anguish, is no sin;

but, if produced by excessive spiritual labour, it is venial sin. If it induces a man to neglect the means of salvation, it is deadly sin.

ȝif þou in þi slowthe hast heuynesse, & no lust in goodnes in þin herte, but a manere of angwysch, ȝif it be noȝt aȝens charyte to god ne to man, but lettyth þi deuocyoun in þin herte, ȝif it come of kynde, it is no synne; ȝif it come of þin owyn appetyte for þi gostly trauayle, þof þat appetyte be of delyberacyoun, for þi consente to þat venyal synne, þi slauthe is þanne venyall synne. ȝif þin heuynes be so sluggy, þat þou leve vnsayd or vndo þat is nedefull to þe helth of þi saluacyoun, þanne is it dedly synne; or ȝif it be nedefull to þe saluacyoun of þi neȝghboure, it is dedly synne. ȝif it be omytted for heuynes & sluggynesse, and ȝif þin heuynes brynge þe in-to dyspayre, or to sle þi-self, it is dedly synne, þat heuynes. ȝif þin heuynes in sleuth, in consent of þi resoun and in full avysement, suffre þi slugnes of þi flesch haue his powere aboue þi soule, & omytte, or fle, or leue vnsayde or vndon, or breke, ony goodnes þat þou art bounde to, in nede of saluacyoun of þi soule, as to þe comaundmentys | of god & of holy cherche, it is dedly synne.

The idle one the pillow of the Devil. He is like a dismantled town open to all fiends; like a hill for shooting at, exposed to arrows of temptation.

Slowthe makyth þe þe restyng place of þe deuyl, for þou art þe feendys pylwe. slowthe makyth þe as a cyte vnwallyd, redy & esy for alle synnes & for alle feendys to entryn in-to þi soule. Slouthe[2] makyth þe as a schetyng hyll, redy to be schett w*yth* þe arwe of e*ue*ry temptacyoun.

[*Fiends gather Overskipped Verses in a Sack, and write Idle Words on a Scroll.*]

Exaumple[3]. Jacobus de vitriaco tellyth þat an holy man stood in cherch in a qwere, & seyȝ a feend beryng a gret sacchell

[1] Matt. xii. 43-45. [2] MS. *sche* crossed. [3] MS. in margin: 'narracio.'

full of thyng. þe feend, as þe man askyd þe feend what he bare, þe feend seyde: 'I bere in my sacche sylablys & woordys, ouerskyppyd and synkopyd, & verse & psalmys þe whiche þese clerkys han stolyn in þe qweere, & haue fayled in here seruyse.'

A fiend gathered overskipped verses in a bag,

fforsothe, þanne I trowe þe feend hath a gret sacche full of 3oure ydell woordys, þat 3e iangelyn in cherche in slowthe.

ffor þis same clerk seyth þat þe deuyl in a cherche wrote þe woordys of þe peple, whiche þei iangledyn & rownedyn in cherch, & whan his scrowe was to lytel, he drewe it out, wyth his teeth, broddere; and in his drawyng he smote his heuyd ayens þe walle. An holy man seyȝ þis, & askyd þe feend why he dyde so. þe feend seyde: 'I wryte þise talys of þe peple in þis cherche, to recordyn hem a-fore god at þe doom for here dampnacyoun, and my book is to narwe to wryten on alle here talys; þei say so manye. þerfore I drawe it out braddere, þat none of here talys schulde be vnwretyn.'

and wrote on a scroll the idle words spoken during holy service,

to show them to God.

I drede me þanne, þe feend hath a gret book ayens 3ou, wretyn of 3oure ianglynges in cherch, & 3it 3e excusyn 3ow þere-in, & seyn: 'me muste | speke to hym þat spekyth to me.' [Fol. 39 a.] beth ware, & leuyth suche talys for dreed of god & for rewthe of 3oure soule! forsakyth 3oure slowthe, & takyth þe ground of gostly strengthe, to trauaylen myȝtely in prayerys, to duryn myȝtely in goodnes, to wythstonden myȝtily temptacyoun, to sufferyn myȝtyly aduersite & tribulacyoun. for þis strengthe ouercomyth slowthe, & sauyth 3oure soule.

Avoid talking in church!

[*The Devil tempting the Monks of Abbot Macarius.*]

℣ Exaumple[1]. Ex vitis patrum. Macharye, þe Abbot, seyȝ sathan, þe deuyl, in mannys wede, & his clothyng was lynen̄, & full of spayerys, & in euery spayere hyng a crewett. þe abbot seyde to hym: 'whider gost þou?' þe feend seyde, 'I go to enpoysen̄ þi bretheryn, þi munkys.' þe abbot seyde, 'why beryst þou so many crewettys?' þe feend answerde, 'I bere

The Devil, in a man's attire, went to a monastery to poison the monks with draughts of temptation.

[1] MS. in margin: 'narracio.'

in iche crewett enpoysoun of dyuerse temptacyoun, þat, who-so wyll noȝt drynken of on, he wyll drynken of an-oþer.' þe feend wente, & kam aȝen be Makarye. Macharye seyde, 'feend, how hast þou sped?' þe feend seyde: 'þi munkys are so occupyed in gostly prayerys, & so stronge in here gode werkys durynge, þat none of hem wyll drynken of my crewettys of temptacyouns, saaf one of hem. he hath drunkyn of my crewett of euyll thouȝtys, of slepyng, of iangelyng, of ydelnes, of slugnesse, of heuynes, & of lustys. so he hath drunkyn of vj. of my crewettys, & hym I haue full enpoysonyd in slawthe, & I haue wonnyn hym.' þe abbot rose vp, & wente to þat munke þat was so ouercomyn of þe feend, & turnyd hym fro slowthe be his holy techyng. þe feend kam aȝen be þe abbot, & þe Abbot seyde, 'ffeend, whedyr gost þou now?' þe feend seyde, 'I go aȝen to þi munkys, to lokyn ȝif I may enpoysen ony mo þan I dede last.' þe feend wente, & kam aȝen be þe abbot. þe abbot seyde, 'deuyl, how hast þou sped now?' þe feend seyde: 'I haue sped myche þe werse for þe. for alle þi munkys arn so myȝty in here goodnes, þat I spede noȝt in hem. & ȝit, thrugh þi counseyl, þe munke þat was myn is turnyd fro me, & is holyere þan ony of his bretheryn.'

One only succumbed;

and even he was converted by his abbot's teaching.

here ȝe may se þat ȝe þat heryn noȝt full dyvyn seruyse in ȝoure parysch-cherche, but a morwemasse, & gon & fyllen ȝoure bely; & ȝe þat come to late to cherch, sum-tyme vnethe to masse; & ȝe ianglerys & sleperys in cherche, how ȝe haue drunkyn of þe deuelys crewettys, & arn enpoysouned in slowthe, þat no lyif of sweete deuocyoun ne gostly gladnesse is in ȝou, but dedly heuynes, & angwysch, & vnlust. and þerfore, no schryfte, no prechyng, no repreuyng, no syknesse, ne þe scourge of god, no dreed, no schame, no drede of goddys vengeauns, no dreed of þe deuyll, ne dreed of dampnacyoun, ne desyre of heuen-blysse, may rayse ȝow vp fro deth of slowthe to þe lyif of deuocyoun & of amendment. ȝe be soryly deed wyth þe poysoun of þe feend; ȝit, as þe munke enpoysonyd wyth þe feend was raysed fro deth of slowthe, & curyd wyth tryacle of techynge be

So may you, too, yet be cured

þe abbot Macharie to þe lyif of deuocyoun, & after was holyere
| þan ony of his bretheryn; Ryȝt so, in þe reuerens & in þe [Fol. 39 b.]
vertu of cristes passyoun, and in vertu of his precyous deth,
takyth þe tryacle of my techyng in-to þe stomak of ȝoure soule, by my teaching.
& dooth þer-after! & ȝe schal be raysed fro deth of slouthe to
lyif of deuocyoun, & ben holyere after þan summe þat were noȝt
so slawȝ to god. & þus ȝe schal be sauyd fro þe feend & þe
peyne of helle & fro god, ȝoure saueoure, & to þe kyngdam of
heuen! To þe whiche &c.

Capitulum xviij.

De Cupiditate.

THE oþer day, I told ȝow of þe wose of slowthe; now I schal telle ȝow of þe wose of coueytise. Coueytise is a vyce þat rewlyth loue to wordly catell, whiche loue man hath of vntrust & vnsykernesse to god, for dreed of pouert, wenyng þat god & þe world schulde faylen hym, but ȝif he gaderyd myche muk to hepe. A coueytous man is lyche to an yrchon[1]. þe yrchon goth, wyth hise scharpe pryckys, to gaderyn hym a gret hurde of applys, thynkynge in his kynde þat his lyiflode schulde faylen hym, but ȝif he gaderyd hym to-gedere a gret hepe of frute. Ryȝt so, þe coueytous man goth, wyth manye scharpe sleyghtys & sotyltees of falsnes, & gaderyth hym an hurde of erthly good on hepe, wenyng ellys þat god & all þe worlde schulde faylen hym, but ȝif he had swiche an hepe to-gydere of werdly muk. & swyche an hepe of tresoure is happely in þe feendys kepyng, and swiche keperys arn seruauntys of þe feend, vt per Cistrencem in suo policronicon[2] libro vij., he seyth þere þat a feend was seen kepere of kyng Rychardys chaumbre & of his tresoure, gaderyd on hepe. þerfore crist, Mat. vj.[3], seyth:

The 'ooze of COVETOUSNESS.'

The covetous man – like a porcupine which gathers apples with its prickles

—hoards up money by means of sharp devices.

[1] MS. in margin: 'cupidus assimilatur iricia. nota, quare.'

[2] Polychronicon Ranulphi Higden Monachi Cestrensis, ed. J. Rawson Lumby, in Rer. Brit. M. Æ. Script. 41, vol. viii, p. 142.

[3] Matt. vi. 19.

Gadere 3ow no3t to-gydere on hepe to myche werdly tresour in erthe, for 3e mowe no3t to-gedere seruyn god & þe feend to plesau*n*s. '*Non potestis deo seruire & mammone*[1],' dic*it Gregorius*. Mam*m*ona is a feend þ*at* is kepere & lord of erthly ryches & catell, whiche feend 3e seruyn to plesau*n*s, & no3t 3oure god, whan 3e gaderyn on hepe in excesse suche wordly good. Seynt Poule seyth, Ad Tymoth vj.[2], Ry3t nou3t we brow3tyn in-to þis world, &, w*yth*-oute dowte, no-thyng schal we beryn out fro þis world in oure ende: haue we oure lyiflode, & clothyng to be wryed w*yth*, helde we vs payid! ffor þei þ*at* wyllyn be ryche fallyn in temptacyouns, & in-to grynnes of þe deuyll, & in-to manye noyouse desyres. þ*er*fore, he seyth,

The fiend Mammon.

Covetousness is the root of all sins.

coueytise is rote of all synnes. As þe ottyr sleth fysch, & gaderyth it on hepe in-to his hole tyl it stynketh, for he wenyth neu*er*e to haue ynow; and þ*an*ne, for stynche, he is syke, & deyith; Ry3t so, þe coueyto*us* man gaderyth rychesse on hepe in-to his coffyr*e*, and þ*an*ne it stynkyth to god in heuen & to alle seyntes, & his name, for fals getyng of good, stynkyth ouyr all his cuntre. ysidre seyth[3], A fox is a dysseyuable beeste, & rathere he deuowryth & sleth tame bestys þan wylde. Ry3t so, þe coueytous man is as a fox, for he, w*yth* dysseyȝtys, w*yth* false othys & aunce1ys, & false weyȝty*s* & mesurys, harmyth & hynderyth more symple folk, þ*at* arn his neyghbour*ys* & kan no wyles, þan he doth straun*g*erys, þat | arn slye & als wyly as he. Mat. vij. foxis haue here dennys, and whan þei ben þere-in, þei hope þ*at* þei ben in a syker castel. but when þe huntere comyth sodeynly, & delvyth hym owt, þanne are þei slayn w*yth* hondys. Ry3t so, þe coueytous man, whil he is in his erthely muk, hym thynketh he is in a syker castel, & þ*er*fore he kepyth him stylle in his den of erthly ryches, & wyll no3t þere-fro, tyl þe huntere comyth, deth, & deluyth hym out of þ*at* muk, þ*at* [is], deluyth his soule out of his erthely body. þ*an*ne schal þ*at* soule, wrechyd & nakyd, w*yth*-outyn couert, ben all forrent w*yth* helle-ratchys, þ*at* arn feendys. Seynt Tho*m*as & Albert

The covetous man is like an otter,

or a fox.

[Fol. 40 a.]

As the fox thinks himself safe in his den,

so the avaricious man relies upon his riches,

till the hunter, Death, digs him up.

[1] Matt. vi. 24. [2] 1 Tim. vi. 7–10.

[3] Etymologiarium Isidori Hispalensis, lib. xii. Migne, Patr. Lat. tom. 82.

in conpendio theologie, libro iij. de auaricia[1], þei seyn: A man may gadere to-gydere rychesse on two manerys. o manere is whanne he gaderyth good ryȝtfully & in mesure, to þat entent to rewle him-self & his meyne þere-wyth in resonable manere, & to rewle þer-wyth also oþere þat arn in myscheef, pouert, & nede; and þis coueytise is nedefull, lawfull, leffull, & medefull. seynt Austyn seyth, whos woordys arn rehersyd in þe lawe, xij. q. j. 'habebat dominus[2],' þat crist bare pursys wyth monye, for to releue þere-wyth þe pore peple. An-oþer manere of gaderyng rycches is þis, whan þou gaderyst to kepe muk, vnryȝtfully & falsely gett, or out of mesure, þowȝ it be trewly gett, noȝt for entent to helpyn þe & þine in mesure þere-wyth, & þe poore, but for to haue þerin þi delyȝte, þi lust & lykyng, in þe syȝt & in þe kepyng, or ellys to be þer-wyth prowde ryall a wastoure, or for to ouer-ledyn þer-wyth þi neyȝbours, or to mayntẽ þere-wyth þi-self in þi synne. þis coueytise is wycked & synful in dedly synne. beth ware, & castyth out þis wose!

Two manners of gathering wealth: 1. in order to maintain one's household, and to relieve the poor;

2. for money's sake.

þis wose of coueytise is thre sqware. þe firste sqware is angwysch & desyre in coueytise in þe herte, to haue, or to purchase, wordly ryches, þowȝ þou haue no good. & so in þis sqware in coueytise synnen poore manye on þat may no good gete.

The 'ooze of Covetousness' is triangular: One corner is covetous desire,

An-oþer sqware of þis wose in coueytise is straythed in kepyng ryches, whan it arn gaderyd in hepe, noȝt suffryng þo to be dysposyd to þe nedefull, ne to þe leffull & medefull werkys, but wyth euyl wyll & heuynesse of herte.

another avarice,

þe thridde sqware of wose in coueytise is to encrese & to moryn alwey þi rycches, in getyng, in purchasyng, for þat entent to haue þi lust & þi delyte þerin, & noȝt to lessyn hem in leffull causys. All þis thre square of þis wose in coueytise arn rote of all wyckydnes. Ad tymoth vj.[3] 'Radix omnium malorum est cupiditas[3].'

the third greediness.

þis thre sqware of wose in coueytise is xiij.[4] fote brede in wose, þat arn, mawmetrye, Ambycyoun, nygardschipp̃, tresoun,

The thirteen parts of Covetousness.

[1] Cf. p. 91, note 2.

[2] cap. 17. Causa 12. quæstio 1 [Corpus Jur. Canon. i. 683].

[3] 1 Tim. vi. 10.

[4] MS. *thre* crossed, and corrected in margin.

gouyñ, symonye, raueyne, sacrilege, fals chalange, & wykednesse, fals m*a*rchaun*d*yse, craft of foly, & foly play.

1. Idolatry, i.e. to set one's heart more on wealth than on God.

℄ Þe firste fote brede of þis wose in coueytise is mawmetrye[1]; þ*a*t is, wh*a*nne þou settyst more þin herte on þi good, þi catel, þi golde, þi syluer, & on þin erthely muk, þan on þi god; & whañ þou art more wylly to trauayle for wordely lucre, for loue of gold & of monye, þan for loue of god; & wh*a*nne þou delytest often to se or to handelyn, to tellyn or to schewyn, þi tresour*e*, or to makyn avaun*t*yng of þi good, for to be seen ryche. & ȝif þou | haue no good, þou moornyst & sorwyst þ*er*fore, & art more heuy þan ȝyf þou feñ in dedly synne; and wh*a*nne þou getyst good, & hast it, þou art [more] glad þan of vertewys & of helthe of soule; & wh*a*nne þou lesyst þi good, þou art more sory þan whan þou lesyst þi soule fro god in dedly synne. & alle þise is mawmetrye, þ*a*t is, worschepyng of false goddys; for þi gold & þi muk þou makyst þi god. Eph*es*. v.[2] 'Auaricia est ydolor*um* seruit*us*.' glos*s*a: 'Auarus facit aurum deum suu*m*.' kyng Ezechie, for þe gret delyȝte þ*a*t he hadde to schewyn his tresour to folk of babilonye, to ben holdyn ryche & ryañ, þ*er*-fore god sufferyd afterward þe folk of babylonye to robbyn him of añ þ*a*t he hadde, in punyschyng hym of þ*a*t gret delyte þ*a*t he hadde in his rychesse. Isid*orus* de su*m*mo bono, li*b*ro 3. c. xxiij., he seyth, þ*a*t god suffryth many ryche men in þe world to be robbyd, for þe gret delyȝt þ*a*t þei haue in here werdly good, & for here bostyng þ*er*-of. þ*er*fore, d*auid*[3] seyth: ȝif rycches come to ȝow plentevously, settyth noȝt ȝ*oure* herte þ*er*on. 'Diuicie si affluant, nolite cor apponere.'

[Fol. 40 b.]

2. Ambition;

Þe s*ecun*de fote brede of wose of coueytise is Ambycyoun[4]; þ*a*t is, whan þou desirest to ben in hye estate, in hye degre, in hye worschiꝑ, to ben hye avaun*s*yd, to ben holdyn gret, worthy, & ryche, & ryañ; & wh*a*nne þou vsyst cawtelys & sleyȝtys for to come to swyche worschippe; & in ȝeuyng ȝiftys þ*er*fore, & in plesyng, & in flaterynge, & seruyng lordys, & in trauayling sore for hem in here seruyse, for þ*a*t entent to ben avaun*s*yd, or to ben

[1] MS. in margin: 'ydolat*ri*a.'
[2] Ephes. v. 5.
[3] Ps. lxi. 11.
[4] MS. in margin: 'Ambicio.'

enhaunsyd to heye estatys; & in makyng þe ryche & ryal wyth oþere mennys godys, & noȝt wyllyng to ȝeldyn hem, for to kepyn þe in þin hyȝe estate & worschipꝑ. þerfore, *Gregorie* seyth, *libro* xx. mor*alium* super *primum* textum, 'qui rodebant in solitudine[1],' þat two manere of folk arn longyng to þis ambycyoun. summe flateryn & plesyn w*yth* þe tunge, for to ben haunsyd in hyȝe estate, & summe ȝeuyn here myȝt & here entent to raueyn & extorcyouns, to ben enhaunsyd, w*yth* oþere mennys good, to heyȝere degre.

some pursue it by flattery,

others by unscrupulously enriching themselves.

þe thredde fote brede of wose of coueytise is nygardschippe; þat is, whann þou hast ynow, & sparyst it out of resoun nouȝt nedy; &, þowȝ ryȝt harde, & spendyng lytel in good vse, ne hauyng no rewthe ne pyte on þe pore, lyteꝭ or ryȝt nouȝt ȝeuyng to þe nedefuꝭ for goddys loue, but in wast, in synne, & in euyl vse, spendyng þi good in howsyng, in clothyng, in lustys, in delycacyes, in ryott, in reveꝭ, in ȝyftes, in presentys to hem þat han non nede, & to þi kyn, & in superfluite & in excesse of feestys, & in kepyng vytayle so longe tyl it han perysched & lost in stynkyng & rotyng, in sowryng, in mowlyng, or lost w*yth* mathys, in clothys lost w*yth* motthys & w*yth* myȝs, & in kepyng monye in exces, tyl it be ruste-fretyn, where-w*yth* manye pore folk myȝte a be relevyd & holpyn. þi rust-fretyn monye, þi vitayles perysched, þi mothe-fretyn clothys, schal accusyn þe a-fore god at þe dreedfuꝭ dome, & schal askyn ℣ vengaunce on þe! Jac*obus* v.[2] And seynt bernard seyth: Pore men schul aske vengeaunce on þe a-fore þe ryȝtfull iuge, þat myȝte haue be releuyd wyth þi rust-fretyn monye, w*yth* þi vytayles perysched, w*yth* þi mothe-etyn clothis, & were noȝt holpyn þerw*yth*. þerfore, holy wrytt seyth, ecc̃. xiiij.[3], to a coueytous nygard is ȝouyn good w*yth*-oute resoun and cause, for it profyȝteth neythir hym ne oþere. þerfore, Tobye tawȝte his sone, iiij c° [4], & seyde: Of þi good ȝyue almes, turne þi face fro no po-|re man, þat god turne noȝt his face fro þe. as þou mayst so be mercyfuꝭ, ȝif þou haue myche, ȝyue þou plentyvously;

3. Niggardliness,

i.e. being uncharitable towards the poor, but lavish in every other respect.

The niggard will be accused by the poor in the day of judgment.

Give alms.

[Fol. 41 a.]

[1] Job xxx. 3.
[2] James v. 2, 3.
[3] Ecclesiasticus xiv. 3.
[4] Tobit iv. 7.

for the sake of thy salvation!

3yf þou haue lytel, gladly 3eue þou part þerof to þe poore. Almes delyueryth of euery synne & fro deth of soule, for it suffryth no3t soulys to gon in-to therknesse of helle.

4. Treason committed for lucre.

þe ferthe fote brede of wose in coueytise is tresoun; þat is, whan þou art fals to hym þat þou schuldyst be trewe to, for coueytise, as Judas, whan he solde crist for xxx d. as a fals traytoure, Mat. xxvj.[1] Bede seyth: Alle þat beryn fals wytnes a3ens here neyhbours, for coueytise, in ony dome, arn Judas-felawys, & don tresoun, for þey sellyn crist, þat is, trewthe; sicut recitatur xi. q. iij. 'Abiit iudas[2].' Ry3t so, whanne þou art lying, or falsly sweryng, or in ony oþer fraude dysseyvyng þi broþer for ony wynnyng, or dost ony falsnes or wrong, or heldyst a3ens trewthe, þou dost tresoun, & sellyst trewthe, þat is, crist. whan þou art fals for coueytise to fadyr or modyr, lord or mayster, or to ony oþer gostely or bodyly frend, þou dost tresoun, for þou denyest trewthe as Judas dyde, & art fals,

Dishonest tithing.

secundum Abuile[3]. whanne þou falsly tythyst, in 3euyng þi tythe to hym þat schulde no3t haue it, or in wythholdyng þi tythe fro hym þat schulde haue it, or falsly in tythyng to lytel, or in tythyng þe werse for þe bettere, or in tythyng ry3t no3t of swyche thynges as owyn to be tythed, or in stelyng þe tythe, þanne art þou Judas-felawe, þat stale þe tythe part of þat þat come to þe comoun purs of crist. Joh xijo.[4] So þou stelyst þe tythe þat longyth to goddys part, þou art fals traytour to god & to holy cherche, secundum Abuile.

5. Usury, which is of 12 kinds:

þe fyfte fote brede of wose in coueytise is govyll. þis gouyll is xij ynche thycke[5]. þe firste inche in þis fote brede of gouyll is

to let to use with,

whanne þou lenyst, & of couenaunt takyst encres for þi lenyng; for, but þou 3elde þat encres a3en, þou schalt haue peyne þerfore. extra de vsuriȩ cº pº[6]; & cº 'Conquestus[7].' þe secunde inche in þis fote of gouyl is whanne þou takyst for þi lenyng encres, wythoute couenaunt of curtesye; but þou rewarde it in þe dette, þou

or without, a covenant;

[1] Matt. xxvi. 15.

[2] cap. 83. Causa 11. quæstio 3 [Corpus Jur. Canon. i. 666].

[3] Cf. p. 5, note.

[4] John xii. 6.

[5] MS. in upper margin 'Nota de xij. gradibus vsure. 1. vsura.'

[6] cap. 1. X. de usuris 5. 19 [ii. 811].

[7] Ibid. cap. 8. [ii. 813].

Ȩ schalt haue þe wretthe of god. ffor alle men schulde lenyn for loue of god, & noȝt takyn þerfore. þe thridde inche in þis gouyll is whan•þou hast a thyng þat þi frend gat wyth gouyll, þe which is deed; be it fadyr or modyr, wyif or chyld, ȝif þou wytte þat he gat it *wyth* gouyll, þou muste makyn asethe[1] þerfore, and ellys þou art gylty as he þat dyde þe dede. þe ferthe inche of þis fote in gouyl is whanne þou hast a seruaunt þat takyth gouyll to þin vse; ȝif þou be wel plesyd þerwyth, þou art mayster vsurere. þe fyfte inche in þis fote of gouyll is whan þou lenyst a man for vsurye þe monye þat an-oþer toke þe to kepe, or ȝif þou borwedyst it to lene for encres, þou art a dycyple vsurere. þe sexte inche of þis fote of gouyll is whanne þou sellyst ony-thyng þe derrere to lene it to a day, ȝif þou allowe it noȝt in þe paying, þat[2] þou hast takyn more þan þou woldyst to haue ben payid in hande. þe vij. inche of þe fote brede of gouyll in coueytise is whanne þou sellyst a thyng to him þat hath nede to byen it, & may noȝt forbere it, & þanne þou sellyst it to double price; all þat þou sellyst it more aboue, more þan þou woldyst sellyin it to an-oþer man, it is gouyll. þe viij. inche of þis fote brede of go-|vyll is whanne þou seest an- [Fol. 41 b.] oþer haue nede to selle corn or othir thyng, er tyme were, & þou byest it at lyȝt price to paye longe a-forn. & þe corn schal a-byde tyl a day, & þou knowyst wel þat þi corn schal be myche derrere at þat day þan whan þou bowȝtyst it. & ȝif þou at þat day paye hym no more, after þe price is resyn, þou takyst gouyll. þe ix. inche of þis fote brede of gouyl is whanne þou lenyst monye for a rente in morgage, & takyst þe profyȝt þerof, tyl þe day come of payment, and þanne þou takyst aȝen þin hole payment, & rewardyst noȝt þat þou hast takyn þerof. þe x. inche of þis fote brede of gouyll is whanne þou *wyth*-holdyst a wedde þat is leyd to a day, be-cause þe ownere payeth noȝt at his day; al-þowȝ þe couenaunt were so, ȝit, ȝif þe wed be better þan þe dette, but þou restore it to þe awnere, or ȝif þou vse a wed þat is leyd þe, tyl þou be payed, ȝif it be appeyrid, but þou rewarde als myche, whan þou art payed, it is govyll. þe xj. inche

to accept the inheritance of anything got with usury;

to practise usury through a servant; to let out entrusted money;

to advance the price of anything sold on credit,

or to a person who stands in urgent need of it,

lending upon mortgage;

withholding a pawn beyond a fixed term

corn-jobbery;

[1] MS. *a sethe.*

[2] *þat* refers to *it*, not to *paying*.

of þis fote brede of gouyl is whanne þou takyst monye to a marchaunt, in couenaunt to haue h. lfe wynnyng & þi monye neuere-þe-les, but þou make couenaunt to stande to half losse & to half cost. þe xij. inche of þis fote brede of gouyll is whan þou lenyst syluer or catell to a pore man, & þanne puttyst him to trauaylen in þi werkys, & ellys þou woldyst noȝt lenyn hym, & alowyst hym noȝt for his trauayle. or ȝif þe pore man may noȝt paye þe at his day, þou byndest hym be lawe to werke wyth þe; & for a peny of dette, þou takyst two penyworth of werke.

partaking of the profit of a business, without sharing the losses; forcing a man to work without pay—as interest for a loan.

A gouelere doth aȝens þe old lawe. Ps.[1] 'Domine, quis habitabit in tabernaculo tuo?' 'Qui pecuniam suam non dedit ad vsuram.' A gouellere doth aȝens þe newe lawe in þe gospel. 'Mutuum date nichil inde sperantes[2].' A gouelere doth aȝens þe byddyng of alle seyntes. xiiij. q. iij.[3], & iiij. q. v. per totum[4]. A gouelere doth aȝens þe constitucyouns of þe lawe of holy cherche, Extra de usuris[5]. He doth aȝens þe constitucyouns of lawe cyuyle. xiiij. q. v. cº 'Quid dicam,' in glossa[6]. A gouelere is a raueynere, for he stelyth his soule fro god to þe deuyl, & rauysschyth oþere men falsely of here godd, as seynt Ambrose seyth, & recitatur xiiij. q. iij. c. 'Si quis[7].' A gouelere is a turmentour of goddys pore peple, as seynt Austyn seyth, & recitatur xiiij. q. iiij. 'Quid dicam[8].' A gouelere is a theef, for his gouyll is verryly thefte. xiiij. q. v. 'Penale[9].' A gouelere is chyld of þe deuyl, for he folwyth þe fendys werkys, for gouyl & oþer synne makyth man þe feendys chylde. de penitencia distinccio j. cº 'hoc idem' in fine[9], & cº 'Omnis qui odit[10].' A gouelere is most cursyd abouyn alle marchauntys & chapmen; *secundum crisostomum.*

Laws and canons against usury.

Cast out these five arts of Covetousness!

þerfore, castyth out of ȝoure pytt of ȝoure herte þis fyve fote

[1] Ps. xiv. 1, 5. [2] Luke vi. 35.
[3] cap. 1–4. Causa 14. quæstio 3 [Corpus Juris Canonici i. 734 sq.].
[4] Probably to be: c. 1–5. C. 14. qu. 5 [C. J. C. i. 738 sq.].
[5] X. de usuris 5. 19 [C. J. C. ii. 811 sq.].
[6] c. 11. C. 14. qu. 4 [C. J. C. i. 738]. [7] c. 4. C. 14. qu. 4 [C. J. C. i. 736].
[8] c. 13. C. 14. qu. 5 [C. J. C. i. 741].
[9] c. 32 D. 1. de poenitentia (?) [C. J. C. ii. 1165].
[10] c. 37 D. 1. de poenitentia (?) [C. J. C. ii. 1167].

brede of wose in coueytise, þat arn, Mawmetrie, Ambycyoun, nygardschiꝑ, tresoun, & gouyll, wyth all his xij. inchys in thyknes. But oþere fyve fote brede of wose in þis coueytise, I schal telle 3ou an-oþer day.

But for þe conclusioun of þis proces,

[*The Gardener cured of Avarice.*]

℣ I rede in vitis patrum þat a gardynere 3af to pore folk all þat he my3t spare of his trauayle, passyng his strey3t lyiflode, but in his age he dredde pouerte, & to ben bedrede, no3t trustyng full þat god schulde kepyn hym in his age as he dede in his | 3outhe. he lefte almes-dede, & 3af hym full to coueytise, [Fol. 42 a.] & gaderyd hym to-gedere a gret summe of monye. þanne fell on his fote a maladye, þat it rotyd, & in lechecraft he spendyd all þat he had gaderyd. þanne a leche told hym þat his foot muste be smyten of be þe kne, for þere was non oþer bote. On þe ny3t be-forn þat his foot schulde be smyten of, þe gardynere, in his bed, sayde to hym-self wepyng: 'whyle I gaf almes, I was heyl in alle my lymes, to getyn my lyiflode, & now, in my coueytise, I am lame, and to-morwyn my rotyn foot schal be smyten of. my monye is spent þer-aboute, I am a beggere. Allas, þat euer gadryd I monye on hepe, to trustyn þere-vpon, & lefte myn almesdede! god, I crye þe mercy! whil my trust was in þe, I ferde wel; whanne I trustyd in my werdly good, I ferde euyll, & þat is now sene in me!' In þis mournyng, an aungyl com̃ to hym, & seyde: 'where are now alle þi pense & þi noblys þat þou gadredyst? where is þin hope & þi trust þat þou haddyst in þi muk?' þe gardynere seyde: 'I haue synned! I crye god mercy! I truste no longere in wordly ryches, I hope in god!' þe aungyl towchyd his foot, & it was hool. þe leche com̃ on þe morwe to smyten of his fote, & fonde hym goyng at þe plow3, for he had founde a bettyr leche þan him.

A gardener, who had been charitable all his life, became avaricious in his old age.

He got a sore foot, which was to be amputated.

But he repented

and was cured by the touch of an angel's hand.

þus faryn nygardys & coueytouse men. þey levyn almes, for dreed of pouert in age. þey gaderyn to-gydre myche muk,

So fare avaricious men.

Their foot, i.e. their love, is sore with covetousness.

& truste more þer-on þan on god. þerfore here fote, þat is, here loue rotyth in coueytise, þat þei loue noȝt god, ne holy cherch̃, ne pore peple, ne truthe, ne vertue. here eyȝe is blynde, for þei se noȝt how god takyth vengaunȝs on hem in here good, þat it wastyth awey, & hath no grace in here ende, to turne hem to profyȝt. þey se noȝt how god smyt hem in here body, wyth sykenes & tribulacyoun. þei be deef also; þei here noȝt þe voys of þe poore peple, ne þe techyng of goddys woord. þei be crokyd in here handys, noȝt wyllyng to werke wel, to serue god in dewe tyme, ne þei wyl noȝt, whan þe aungyl, þe prechoure of goddys woord, techyth hem, seyn as þe gardynere sayde: 'lord, I haue synned, & I schal no more!' for ȝif þey dyde so, here foot of loue, þe eyȝe of here mynde, þe handys of here werkys, schuldyn be curyd & hole fro fals coueytise, to seruyn & lovyn god & man, & to don almes-dede, & to purchasyn vertewys to lyuen þerby in grace here, & in blysse in here ende. but þei be so obdurate in here coueytise, þat þe more þat god smyteth hem, wyth his wreche, þe more þey rotyn in here foot of loue fro god ward, & þe slawlyere gon to goddys seruyse, & þe werse kepyn þe halyday & goddys comaundmentys, tyl deth comyth, & þanne þei deyin gracelesly. þerfore, it were good to hem, as þe gardynere to crye god mercy & to amendyn hem, þat þei myȝt be curyd fro here rotyn coueytise to almes-dede, wyth grace of penaunce, þat in here ende þei myȝte come to þe blysse of heuene. Ad quod &c.

Therefore, they ought to amend.

Capitulum xix^m.

De cupiditate.

More parts of Covetousness.

THE oþer day, I told ȝou of v. fote brede of þe wose of coueytise; now schal I telle ȝow of oþere v. fote brede of þat coueytise.

I. Simony;

þe firste fote brede of þis wose is Symonye[1]. þis fote brede

[1] MS. in margin 'Symonia.'

of symonye is vj. inche thycke. [The firste inche is] whanne þou leryd man ȝevyst ȝiftes for to ben orderyd. An-oþer inche is whan þou ȝeuyst mede, or byest a benefyse, cherche, or prouendre, fre chapell, or chauntrye, | for temporall lucre, or ȝeuyst [Fol. 42 b.] to him þat þou owyst dette to, or for frenschip, but ryȝt nouȝt for charyte. þe thridde inche is chaungyng of benefyce, as to chaungyn a more & a lesse, & he þat hath þe lesse schal haue bote. þe ferthe inche is in eleccyoun of prelacye or dygnite. for whan a college or a couent schal chesyn here prelate, thrugh prayere or procuryng of a lord, þei schal chese one þat is onworthy. þe fyfte inche is comyng in-to relygioun be procuryng or be prayere, for profyȝt or for hope of here kyn to þe couent, & nouȝt principally arn receyvid for charyte. þe vj. inche is in schewyng of goddys woord or in mynystryng of sacrament. for he þat wyl nouȝt preche goddys woord, but he be payid for his trauayle, or þe preest þat wyll nouȝt synge masse, or heryn confessioun, or ȝyuen þe housyll or oþere sacramentys, wyth-oute mede; all þis is symonye, þat is to sayn, ȝif þou bygge or selle þise gostly thinges forsayde, in couenaunt made beforn, and þe preest wyll nouȝt don it, but he haue his couenaunt. but ȝif þou ȝyue, or take, monye or ȝiftes, nouȝt in couenaunt made, but for devocyoun for helpe of þi soule & of þi freendys in name of almes, in helpyng to þe lyvyng of þe preest; þat is no symonye, but it is deuocyoun & mede to þe þat doost it, & to hem þat þou dost it fore. ffor þou þerby steryst hem þat þou ȝeuyst it to, to pray for þe & for hem þat þou ȝeuyst it fore, þowȝ it be in schryfte, or housyll, or in weddyngges, or in massys, or in 'Placebo & dirige,' or in oþere prayerys. but ȝif þe preest wyl nouȝt don it, but he knowe his couenaunt, & be syker what he schal haue, þanne is it symonye. Symon magus began þis symonye. Acta viij. c°.[1] Summe come to þe kyng Jeroboam, & ȝevyn ȝyftes, þat þei myȝte ben his preestys. he took redyly þo ȝiftes, & þat was cause of his vndoyng. iij Regum xiij.[2] Gyezi, þe seruaunt of helyse þe prophete, was a meselle, for he took swiche ȝiftes. iij Regum v.[3]

its six kinds:
ordination obtained with bribery; purchase of a prebend;
exchange of prebends;
election to a prelacy.
or admission to a convent obtained by the intervention of a patron;
payment of priests for ministering the sacraments.
The acceptation of devout gifts no simony.
Origin of simony.

[1] Acts viii. 18. [2] I Reg. xiii. 33. [3] II Reg. v. 20 sqq.

II. Theft and Robbery.

Five kinds of theft:

1. open theft;

þe *secunde* fote brede of wose in þis coueytise is thefte & raveyn. half þis fote is thefte, & þis is .v. inche thycke. þe first inche is opyn thefte; þat is, whanñ þou opynly, thrugh wyll, canst stele, and often haun*t*yst it, to susteyne þe & þine, & were worthy, be londys lawe, to be hangyd. þe *secunde* inche

2. secret theft;

of þis half fote[1] brede of wose is pryve thefte; þat is, whanñ þou takyst ony thyng p*ri*uely þat is nou3t þin, & p*ri*uely heldyst it as þin owyn, and 3it þou art holdyn a trewe man, but þou art

3. insidious theft, committed by lawyers,

a prevy theef. þe thridde inche thycke in þis half fote wose of coueytise is couert thefte; þat is, whan þou hast kepyng of þi lordys godys as baly, sergeaun*t*, or reve, þat reknyst lesse þi receytys þan þin expensys so slyly, þat þe lord is in þi dette þere þou schuldyst ben in reragys. þus slyly þou stelyst þi

wives,

lordys rent in couert thefte. Also a wyif þat stelyth here husbondys godys a3ens his wyll, þat is couert thefte. or he þat is

or 'religious persons.'

relygyous, þat takyth þe godys of his hows, w*yth*-oute leue of his souerayn, he is a couert theef. for neythir wyif ne relygio*us*

A wife's rearing her illegitimate child as legitimate.

haue p*ro*pirte of þe comou*n* godys. Also, 3if a wyif haue a chyld in avowtrye, & þe husbond wene it is his, & letyth it ben his eyre, & his owne chyld is dysherytyd thru3 here foly; a couert

[Fol. 43 a.]

theef | sche is. þe iiij. inche thikke in this half fote brede

4. Theft within doors,

of wose is vnkyndely thefte; þat is, whan þou seruau*n*t stelyst in house mete & drynke, he*n*ne or chekyn, or o*þer* stoor, &

committed by a servant,

thynkest neue*re* to paye þerfore, or o*þere* thyng*es* of þi maystrys, & 3it þou takyst þin hool hyre, & deseruyst it no3t. all þat þou takyst more þan þou deseruyst, it is thefte. Also a chyld

by a foundling;

fou*n*dyn be his freendys, 3if he take aw3t of here*s*, w*yth*-oute leue, a3ens here wyll, he stelyth it. or 3if his freendys fynden him to scole, & he mysspende his tyme in ryott, & his freendys godys, & wyll no3t lere, he is a theef, 3if he knowe resou*n*.

concealment of a thing found.

Also, 3if þou fynde a thyng þat is lost in ony place, & þou wylt no3t ben aknowe it, but holdyst it as þin owne, þou stelyst it. þe fyfte inche thycke of þis half fote brede of wose in coueytise

5. Concealment of thieves or things stolen.

is thefte of theuys felawe; þat [is], whan þou knowyst a theef, & wylt takyn of him thyng þat is stolyn, be bying or 3yfte, or

[1] MS. *inche* crossed.

wyttyngly wylt reseyuyn a thef, þou art felawe *wyth* þe theef. Also a balye þat may areste a theef, & letyth hym scape for mede; or iustyse, or quest, or he þat procuryth to saue a theef; or he þat is besy to sauyn a theef be bying, ȝif þei do it for avaun*t*age, þei arn assentyng to þe thefte, & mayntene hem, & makyn he*m* bolde.

Six kinds of robbery:

þe *secund*e half-fote wose in coueytise is raueyne, & þat is vj. inche thicke. þe firste inche is comoun robrye; þat is, whan þou, be waye & wode, robbyst whom þou may, & eue*r*e waytynge to robbe on se & londe, noȝt sparyng pylgrym ne marchaun*t*. þe *secund*e inche is, whan þou art a fals exceputo*ur*, sworyn to do þe dedys wyll, & þou takyst þo godys to þi-self in raueyn, & noȝt spendyst he*m* for þe dede; þou robbyst þe dede. þe thridde inche is, whan þou art a fals dettoure, þou borowyst myche, & noȝt qwytest. & þou þat w*yth*-holdyst þi seruaun*t*ys hyre, þou art a raueyno*ur* be goddys lawe, þat w*yth*-holdyst þise dettys. Also lordys þat pelyn þe pore peple for coueytise, & takyn awey here godys, & pelyn here bondemen & here tenaun*t*ys, be lordschiꝑ & maystrye. Alſ þis is raueyne. Also *pr*elatys of holy cherch þat puttyn here sugettys to outrageous cost, þat is, in vysityng, & in raysinge of *pr*ocuracyes vnleffully, & so what þei aske þei muste paye. Offycyallys & denys þat oftyn settyn chapetlys, to gaderyn þat þei may getyn, þowȝ þei do wrong, þei recche neue*r*e, for þei haue more affeccyou*n* to gadere syluer þan to don correccyou*n*. and ȝit þei do noȝt so scharpely reddour to ryche men as to pore, for ryche þey forbere for mede, & pore men þei greue wrongfully, w*yth* cursynge*s* & puttyng out of cherch to penaun*c*e, to paye vnryȝtfully. þis may be clepyd raueyn & extorcyou*n*[1]. Also somnours & bedels, þat dwellyn in offyce vnder hem, spare no conscyens to take what þei may getyn. Scherrevys & bayles puttyn often trewe men in gret dystres, & feteryn hem, tyl þei haue made a fyne, & payin a raun*s*ou*n*; but pore men, þat may noȝt ȝeue, schal be holdyn as harde as a theef for malyce, thrugh colour of here offyce. and alſ þat þei takyn þus is raueyn.

by sea and by land;

2. dishonest execution of testaments;

3. contracting of dishonest debts,

refusing to pay servants' wages,

exacting money from tenants;

4. prelates overtaxing their diocesans;

5. officials inflicting perquisites on the public;

6. sheriffs and bailiffs practising extortions.

[1] MS. in margin: 'Rapina & extorciones.'

III. Sacrilege, which is of many kinds; viz.

þe thredde fote brede of wose in coueytise is sacrilege[1]. þis ℂ is manye inche depe. þe ferste inche is to breke, or brenne,

[Fol. 43 b.] | holy cherch̄, or to beryn awey book or vestement, chalyce or

1. destroying or polluting of a church, or any sacred object of worship;

ony thyng þat longyth to holy cherch̄; or doth vylannye to ony place þat is propryd to holy cherche; or entryth in, wyth-oute leve, for swyche dyspyte; þise ben in þe gret curs. Alle swyche doerys arn acursyd þat in vyolens beryn awey swyche thynges out of place halwyd, wyth-outyn leve, or out of vnhalwyd place thyng þat is halwyd. þe secunde inche is to wyth-holdyn ony-thyng, wyth maystry or be wyll̄, þat longyth to holy cherch̄, ouþer landę or rente, or tythe or offryng, wrongfully; þei ben acursyd. þe thridde inche of sacrilege is, whanne þou dost violens in halwyd place, as in schedyng of blood, or in doing leccherye; þanne þou diffoulyst þe place, þat it nedyth to be reconsyled aȝen. þe ferthe inche is, whan þou smytest a preest or a clerk þat hath corowne, or man or womman of relygyoun; or drawyst hem wyth force oute of here house, aȝens here wyll̄; or drawyst ony man out of seyntuarye, þat is fled thyder for socour & for dowte of deth, or wyth-drawyst his sustenaunce, or dost to hym ony dyssese, to makyn hym to forsakyn þe gryth of holy cherch̄; or puttyst a man̄[2] owt of þe weye, þat hath forsakyn þe kyngys land; or ȝif þou breke þe fraunchyse of holy cherche in ony wyse, or ȝif þou assente þerto. þe fyfte inche is, whan prelate, parsoun, or vykery, spendyn þe godys of holy cherche in euyll̄ manere, þei don sacrilege. þe sexte inche is spowsebreche, for matrimonie is a sacrament of holy cherche; who-so dyffoule þat in avowtrye, he doth sacrilege. þe vij. inche is, who-so breke a vowe of chastite þat is solempne or pryve, relygyous or seculere, he doth sacrilege. þe viij. inche, who-so kepyth noȝt þe haly-day þat holy cherche comaundyth; for holy tyme hath his tyme as holy place hath.

2. withholding of church property;

3. polluting of holy places;

4. laying hands on a priest; dragging any one out of church who has sought asylum;

5. spending of church goods;

6. adultery;

7. breach of a vow of chastity;

8. profaning the holidays.

IV. False litigation effected by a dishonest plaintiff,

þe ferthe fote brede of wose in coueytise is fals chalange, ℍ þat is manye inche thycke. On inche is a fals pleyntyf þat sekyth a cause to moote aȝens resoun, & feynyth a fals accyoun, and so, thrugh̄ fals coloure, he puttyth þe trewe to trauayll̄ & to

[1] MS. in margin: 'Sacrilegium.'

[2] MS. aman.

gret exspens*ys*, tyl he is fayn to make his pes. þe *secun*de inche is a fals defendau*n*t þat sekyth false delaye, whan men mootyn hym to defendyn his wrong, thruȝ false cautelys; & but þe pleyntyif be wel ware, he wyll for-barre hym of þat he askyth, for he wyll noȝt ben aknowe þe truthe. þe thridde inche is a fals wytnes þat forsweryth hym vp-on þe book, or beryth fals wytnesse in cause of mat*r*imonye. þe ferthe inche is, whan false cysourys gon vp-on qwestys, & puttyn a man fro his ryȝt thrugh a fals verdyȝte, & wytnessen aȝens trewthe. þe fyfte inche is aduocatys þat mayntenyn a fals cause, &, þof he alegge lawe, ȝit he wyll turne þe ryȝt to þe wrong, thruȝ sotylte. þe sexte inche is a fals pletere þat vndertakyth a fals plee. for he kan schewe a fals euydence, & make a queste to say wrong. he colouryth it so in þe lawe, þat þe falshed may noȝt be knowyn. þe vij. inche is a | fals[1] p*ro*curato*ur* þat p*ro*curyth a fals nede, [Fol. 44 a.] ne he lettyth noȝt, tyl he may spede þat nede, for be wyles he begyleth men. þe viij. inche is a fals atourne þat, w*yth* all his wytt, susteynyth wrong als weel as ryght, and ȝit he wyl be of assent to letyn his mayster*ys* cause falle, & so he is a tretour to his clyent. þe ix. inche is a fals notarye þat makyth false letter*ys*, libellys, or false actys, instrument*ys*, or ony oþ*er* thyng to hym. þe x. inche is, wha*n*ne clerk of þe kyngys crowne, of þe kynges court, or of baroun*e*, þat makyth fals recorde, schewyth his lordys cou*n*seyl, or falsyth his scel, or stelyth his lordys avauntage. þe xj. inche is, wha*n*ne a fals iuge doth more wrong þan evynhed in iugement, for auau*n*tage fauourynge a wrong, or ȝif he take mede on boþe sydes, & fauouryth him þat ȝeuyth him most, & ȝeuyth doom w*yth* hym þat hath no ryȝt, or taryith a ryȝt be his assent.

by a dishonest defendant;

by false witnesses;

by a false jury;

by lawyers maintaining unjust cases;

by false pleaders;

by false procurators;

by dishonest attorneys,

solicitors,

secretaries,

corruptible judges,

℣. þe fyfte fote brede wose in þis coueytise is wyckydnesse, & þat is many inche thycke. On inche is renaying; whan a man for-sakyth god, & becomyth a iewe or a sarazene, to be ryche; þis is wyckydnesse. An-oþ*er* inche is wyche-craft, charmys, exp*er*i-

V. Wickedness of many kinds, viz. apostasy,

witchcraft,

[1] The repetition of the word *fals* has induced the scribe to write the preceding paragraph over again, with slight alterations only in the spelling of 'falshede' and 'qweste.' Then he begins again: *þe vij. inche is a fals* etc.

ment*ys*, coniuracyou*n*s, & to rayse þe feend. aⁿ þis is wykkyd-
manslaughter, nesse of mawmetr*ie*. þe thridde inche is p*ro*curyng of ma*n*nys
destruction, deth. þe iiij. inche is dystroying of towne or of place, or p*ro*cure
sowing of discord, denouncement. þ*er*to wrongfully. þe v. inche is makyng dyscord betweene folke. þe vj. inche is to bewryin a pore man to his lord or to his mayster, to makyn hym to lesyn his good. þe vij. inche is, to endy3te an vngylty man of trespas or felonye.

Cast out these five parts of covetousness! caste out of þe pyt of 3our*e* herte þise fyve fote brede of wose of coueytise: Symonye, Raueyne, sac*r*ilege, ffals chalange, & wyckydnes, w*yth* alle her*e* inches in thycknes, as I haue tolde 3ow þis day. And thre laste fote brede wose in þis coueytise I schal telle 3ow aⁿ-oþ*er* day.

[*The Steward of King Philip of France.*]

King Philip's steward in vain coveted the vineyard of a neighbour. When the man was dead, he went to his grave, with two witnesses, and put a purse into the hand of the corpse. Then he took possession of the vineyard. The widow pleaded before the king. A styward of þe kyng of ffraunce, Philippe in Paryse, as Cesari*us* tellyth, coueytyd þe vyne3erd of his ney3boure, & my3t no3t getyn it in bygyng ne in 3yfte. but wha*n*ne his ney3hb*oure* afterward was deed, þe styward, w*yth* two false wytnessis, on a ny3t wente to þe grave, & doluyn out þe erthe to þe body, & puttyn a bagge of monye in þe hand of þe dede body, and kest dou*n* a3en þe erthe. þa*n*ne þe styward took to him þe vyne3erd. þe wyif of þe dede playned here to þe kyng þ*at* þe styward dyde here wrong. þe styward & þe false wytnessys dede recordyn þat þe styward bow3t it of hym, & putt a bagge of monye in his hand, w*yth* aⁿ þe hool payment þ*at* he p*ro*feryd hym before. þ*er*fore, þe kyng dede his audytours examyⁿ þe wytnessis, and þei 3euyn doom a3ens þe wydewe. þe wydewe wepte. þe kyng had rewthe on her*e*, & examyned þe wytnessis himself. he seyde to þe tone, dep*ar*tyd fro þe toþer, 'Say to me þi Pat*er* n*oster*!' And he dede so. he putt hym awey o syde, & clepyd to hym þe oþ*er* wytnesse, & sayde, 'þi felawe hath seyde to me þe verray truthe as his Pat*er* n*oster*, say þi truthe | also! for 3if þou dyscorde fro hym, þou schalt be deed.' þat wytnesse wende, be þe kynges woordys, þ*at* þe toþ*er* wytnesse had told þe kyng al-to-gedyr as it was don, & was aferde to dyscordyn, & he fell dou*n*, and tolde þe kyng as it was done, & cryid, 'mercy lord!

The king examined the witnesses, and by a stratagem

[Fol. 44 b.]

obtained an avowal.

for þi styward dyd vs do so, þat for dreed of hym, & for lucre, we wentyn vn-to þe graue for to se how he putte þe bagge of monye in þe dede bodyes hand.' þe kyng was wroth, & restoryd a3en þe vyne3erd to þe wydewe, & dyde þe styward & þe two wytnessys be brent qwyk. The king restored the vineyard to the widow, and the steward and his witnesses were burnt.

Ry3t so, þe kyng of heuen, in his examynacyoun at þe doom, fyndyng þat be fals coueytise, & be fals wytnessys, & fals colours, trewe folk haue be put from here ry3t & fro here good; þanne schal he demyn suche coueytouse folk to be brent all qwyk in body & in soule in fyre of helle. þerfore, restoryth 3oure wrongys, & caste out þe wose of false coueytise! So the King of Heaven will condemn the covetous.

Capitulum xx^m^.

De cupiditate.

THE oþer day, I tolde 3ou of v. fote brede wose in coueytise, An oþer day a-forn also of oþer v. fote of wose, And now I schal telle 3ow of þe thre laste fote brede wose in coueytise. The three last parts of Covetousness.

On fote brede wose is fals marchaundyse, & þat is v. inche thicke. þe firste inche is lyther bergaynyng; þat is, whan þou seest a man[1] muste sellyn his thyng for nede & for myscheef, & þe sellere is no3t wyse, & so þou hast it half for nou3t, and þe same þou wylt sellyn it hym þat hath nede þerto to byin it for double more þan it is worth, & þus þou pylest þi ney3bours of here good lytherly. þe secunde inche is leesyng & forsweryng in þi sellyng, sparyng none othys, saying þat þi thyng is myche bettere þan it is, & þat it coste þe myche more þan it dyde; & in þi bygyng onythyng þou lackyst it, in sweryng grete othys þat it is fawty, be it neuere so good, to haue it for lytel price. þe thridde inche is, whanne þou hauntyst false mesurys & wey3tys, in bying be þe more, & sellyng be þe lesse, &, þow3 þi mesure or wey3te be trewe, 3it þou takyst it large inward, & 3euyst it scarse owtward a3ens trewthe. þe iiij. inche is fals

I. Dishonest trade, which is of five kinds, viz.
1. profiting by the vender's,
or the purchaser's embarrassment;
2. false statements in bargaining;
3. using false measures;

[1] MS. aman.

4. showing the merchandise in a favourable light;
5. concealing the defects of the merchandise.

schewyng of chaffare. whanne þou dyȝtyst it so, & makyst it to seme bettere þan it is, in a therk place, as drapers don & oþere. þe v. inche is hydyng of þe truthe; þat is, whan þi thyng is fawty, þou hydest þe defawte fro hym þat byeth it, & makyst it to seme good. & corsoures þat haue false hors, þei wyll, wyth false othys, swere þat it hath no defawte, and þus is falshed vsyd on yche syde, & trewe men dysseyvid.

II. Disreputable crafts, viz.
1. prostitutes,
2. jugglers,
3. sham cripples,
4. begging intruders,

þe secunde fote brede of wose in coueytise is crafte of foly, þat is ix. inche thycke. On is comoun wommen, for þei sellyn here body to whom þat wyll haue it, & sellyn here soule to þe deuyl, to haue here lyvyng in lust & synne. þe secunde inche is jugoulours, for þei getyn here good wyth false iapys & lesynges, & getyn here lyvyng wyth wrong. þe thridde inche is faytours þat getyn mete & monye of pyteous folk, wyth wyles, as to makyn hem seme crokyd, blynde, syke, or mysellys, & are noȝt so. þe iiij. inche is lacchedrawerys þat vndon mennys dorys. ȝif þei fynde þe good-man at hom, þei say here good is brent, or takyn awey | wyth theuys. þei seyn þei were ryche men, & now þei haue ryȝt nouȝt. summe seyn þei haue lost hors & harneys beȝonde þe se. summe seyn þei are gentyll-men, & here londys are sett to wedde, & so þei wyll noȝt go, tyl þei haue sumwhat. And ȝif þe wyif be alone, þei folwyn here in-to þe spense, þat for dreed sche is fayn to ȝyuen hem what sche may. þe v. inche is harlotrie, makyng iapys a-forn folk, in pleying at þe spore, at þe bene, at þe cat, in ledyng berys & apys, or in swich oþer vnthryft. þe vj. inche is herowdys of armys þat in iustyng or in turnementys wayten who doth best, & his name þei crye, & þerfore þei haue ȝyftes, to mayntene pompe & pryde. þe vij. inche is champyouns dwellynge wyth lordys, feyȝtynge in here querels, & getynge here lordys þe maystrye in wrong aȝens þe ryȝt. þe viij. inche is tollerys þat dystressyn men to payin aȝen resoun, & takyn more toll þan trewth wolde. þe ix. inche is hangemen, hauynge no pyte to hange men, ne to smyten of here hevedys, for ioye of here wynnyng.

[Fol. 45 a.]

5. public buffoons,
6. heralds-at-arms,
7. professional champions,
8. dishonest tollers,
9. executioners.

III. Gambling, including nine kinds of sin, viz.

þe thredde fote brede wose in coueytise is foly pley; þat is, at þe tabelys & at þe dyse. þis fote wose wexith ix. inche thycke.

þe firste inche is coueytise, for he þat pleyith coueytyth to wynne. þe *secun*de inche is raveyne, for he þat kepyth stylle fro his felawe þat he wynneth of hym, it is but raveyn. þe thridde inche is manye othys. þe ferthe inche is getyng of veyn godys [wyth ?] lesynges, & gret synne, & ydel speche. þe v. inche is slau*n*dre of god & of his seyntys, or ȝif þe dese com̄ noȝt at pay, he seyth god ne his sayntys helpyn hym noȝt, but deryn hym. þe vj. inche is euyl exau*m*ple þat þei ȝeue to o*þer*e, to don as þei do. þe vij. inche is spendyng here tyme in wast & in foly, & apeyrin here soulys, whil þei myȝt do werkys of *prof*yȝt. þe viij. inche is corrupcyou*n* to hem þat vsyn to beholde*n* myche here pley, for þei myspendyn here tyme also in veyn. þe ix. inche is vnbuxu*m*nes to holy cherch. It forbyddeth suche pleyis, & namely to preestys. he þat wynneth ony mony at þe tablys or at þe dyse, he muste restore it aȝen, or dele it for here soule.

1. playing for gain's sake; 2. keeping the gambling profit; 3. swearing; 4. sinful profit; 5. blasphemy; 6. giving a bad example; 7. wasting time; 8. seducing the lookers on; 9. disobedience towards the Holy Church. Gambling profit to be restored.

Now, in thre dyu*er*se dayes, I haue told ȝou of coueytise & of xiij. fote brede wose in him, & of here thycknes of inches in eue*ry* fote of hem. þerfore, caste þis wose of coueytise out of ȝou*re* herte! lat seed lyn̄ longe to-gydere on hepe, & it wyll rote; sowe it a-brode in good lond, & it encresyth & frutyth. Ryȝt so, kepe þi rychesse, þi muk, to-gyder on hepe, & it wyll rote & stynke in þi soule werse þan ony stynkyng wose; but sowe it out a-brode in good pore peple, & it schal encrese in mede to þi soule!

Heaped up seed will rot, but sown abroad, it will bear fruit.

¶ ȝif þou coueyte an-o*þer*ys good, w*yth* full wyll for to haue it, ȝif þou myȝt, vnryȝtfully, it is dedly synne[1], þouȝ þou neue*re* haue it, for þin euyl wyll. ȝif þou coueyte vnleffull thynges, w*yth* delyberacyou*n* & w*yth* full wyll, as ȝif þou doost þi besynes to haue a benefyse, or an-o*þer* estate, or degre, vnryȝtfully, it is dedly sy*n*ne, þowȝ þou haue it noȝt. ȝif þou coueyte o*þere* thynge*s*, leeffully or vnleeffully, in wyll condycyonall; as þus, ȝif þou myȝtist haue it, & noȝt offendyn god, ne harmyng þi neyȝboure, whethir þat wyll condycional be schewyd owte or nouȝt, it is venyall synne or no synne. ȝif þou coueyte sup*er*-

Coveting another's good, inordinate aspiration, are deadly sins. If no offence be done, aspiration is venial sin.

[1] MS. in margin: 'Cupiditas, quu*m* est pecca*tu*m mor*tale*.'

[Fol. 45 b.] fluyte or excesse to haue hem, & þat *wyth* a full | appetyte,
Striving after excess of wealth is deadly sin, *wyth* full delyberacyoun, havyng no reward to þin owyn peryle,
ne takyng non hede of goddys vnworschippe, it is dedly synne.
3if þou haue a coueytous loue to superfluyte of temperall ryches,
unless it be surpassed by the love of God. but 3it þi loue of god is aboue, it is venyal synne. 3if þou
gete þi good vnry3tfully, in ony onry3tfull manere, it is dedly
Earning money, with sinful crafts, is deadly sin. synne. 3if þou gete þi good be ony craft, be ony offyse, be ony
werk, þat of hym-self is dedly synne, þow3 no wynnyn come
þereof, it is dedly synne þat getyng, as comoun strumpettys,
hasardourys, & such obere, & halyday-werkerys. 3if þou gete
good be vnleffull werkys which arn venyall synne, þanne þat
Minstrelsy and buffoonery—venial sins. getynges arn venyall synne; as þus, 3if þou be a menstrall, a
bourdour, & schewyst bourdefull woordys & many iapys for
wynnyng, so honeste be sauyd, it is venyall synne. but 3if þou
do it for dely3t of dyssolucyoun, þanne it is dedly synne, & þi
getyng þer-by also. but 3if þou do it for nede, to haue þi
sustenaunce þerby, be-cause þou canst do non oþer craft to
lyvyn by, & þerfore þou vsyst suche bourdys & iapys, sauyng
alwey honeste, þou art no3t in dedly synne. 3if þou *wyth*-
holdyst obere[s] godys whiche þou owyst to restore, in purpos &
Withholding of another's goods is deadly sin, unless it be done under urgent circumstances. in wyll no3t to 3eldyn it, it is dedly synne. 3if þou wyth-holde
oberes godys in tyme of þi gret nede wyttyngly, to helpyn þe &
þine in 3oure nede, & to sauyn þin estate & þe astate of þine,
as it semyth be resoun to þe worthynes of þi persone, in purpos
to 3eldyn it als sone[1] as þou my3t it is venyall synne, or ellys
no synne. but 3if þou knowe þe[2] owner of þo godys whiche
þou hast wyth-holdyn hath gret nede þerto to hauyn it, þan it
is dedly synne. Beeth ware þanne, 3e pore & ryche, þat are
boundyn be wrongys or be dette to þe qwyke þat haue nede,
or to þe dede þat haue more nede in peyne, 3oure nede þanne
excusyth 3ou nou3t fro dedly synne, but 3e 3erne 3elde to hem
3oure dette & 3oure wrong! Also, 3if þou wythholde obers good,
þow3 þe oþer haue no gret nede þerto, & þe nedyth no3t to
wythholdyn it, it is dedly synne. And 3if þou haue & kepe

[1] MS. sosone.

[2] MS. *þo godys*, the latter crossed, the article left unaltered.

myche ryches, w*yth* an vnordynat loue, þat sumdel lettyth þe fro largenes of expu*n*sys, so vertu be sauyd & almes-dede, it is venyal sy*n*ne. ȝif þou do for coueytise ony wrong[1] or ony harme to þi neyhboure be þi wyl, it is dedly sy*n*ne. ȝif it be but a lytel harm, as an appyl or swich an-oþ*er* smal thyng þat þou wost wel it schal noȝt dysplese þi neyȝboure, þowȝ he wyst it, þan it is venyal sy*n*ne. Also ȝif þou besye þe to do gostly werkys; to preche, to praye, or swiche oþ*er*e holy dedys, p*rin*cepally for non oþer ende & for non oþ*er* entent but for wordly lucre, it is dedly synne. Also, ȝif þou ȝyve þi stodye to ouyrdonly to temp*er*all occupacyou*n* for lucre, wherfore þou omyttest gostly occupacyou*n* þat þou art bounde to for þe tyme, it is dedly synne. Also, ȝif þou drede þe þ*at* god schulde fayle þe, but þou occupyed þe in vntyme werdly, & leftyst gostly werkys, all þis is dedly synne. þ*er*fore, þe coueytouse louyth bettyr a d/ & ob̄. þan god; for he wyl noȝt, for goddys loue, ȝyue fro him to a pore man j. d/ ne ob̄., þowȝ þe pore aske it for goddys loue in gret nede, & he myȝt ȝeue it wel, w*yth*oute hyndryng of his good. for loue of j. d/ or ob̄., þou wylt wretthe god in brekyng þe halyday be chaffaryng, in brekyng þe byddyng of god in lying & forswerying. þerfore, swiche coueytouse men stynkyn foulere þan wose in þe syȝt of god, | & god hatyth & dyspyseth hem, for þey hatyn & dyspysen hym. Osee ix.[2] [Fol. 46 a.] 'ffacti sunt abhominabiles sic*ut* ea, que dilexeru*nt*.' Seynt Austyn seyth, 'sythe þou schalt be punysched in peyne & in fyir of helle, þat ȝyuest noȝt to þe poore of þi good, how schalt þou þanne be punyssched in þ*at* fyir, þat getyst oþ*er*e me*n*nys godys falsely?'

Keeping wealth is venial sin.

Wronging any neighbour for covetousness is deadly sin, unless the harm be a trifling one.

Performing spiritual offices for lucre is deadly sin.

Omitting spiritual occupation for the sake of profit is deadly sin.

The covetous are fouler than mire.

[*Ahab and Naboth.*]

℣ Kyng Achab[3], iij. *Regum* xxj., coueytyd a vineȝerd of a pore man clepyd Naboth. þe pore man wolde noȝt grantyn hi*m* þat vineȝerd, wherfore þe kyng was wroth w*yth* him, & be þe cou*n*seyl of þe kyng & of Jezabel his wyif, þe qween, was

Example of Ahab and Naboth.

[1] MS. ony wrong ony wrong.

[2] Hosea ix. 10.

[3] MS. in margin: 'Narra*cio*, Achab, Naboth, & Jesabel.' 1 Kings xxi.

enfourmyd a fals pleynt on þat pore man a-forn a iuge in doom. be fals wytnes, in a qweste þe pore man was dampnyd to þe deth, gyltles, & so þe kyng gette þat vnez3erd. for þis fals coueytise, after-ward, þe kyng & þe qween bothe, be þe wreche of god, haddyn a schamefull ende.

A shameful death is in common to all the covetous.

& so comounly haue alle þo þat falsly comyn to here good, as verryly it is often wyth ey3en seen. wherfore, caste out þis wose of coueytise, restore þi wrongys & þi dettys to holy cherch, to dede & qwike, & dyspose þe residue of þi godys in almes to preestys, frerys, to pore men, & to opere gode werkys! þus 3euyth almes, & alle 3oure synes schal be clene for3euyn! 'Date elemosinam, & ecce omnia munda sunt vobis[1].'

Therefore, restore thy wrongs, and give alms!

[*Angels and Fiends contending for the Rich Man's Soul.*]

A rich man confessed himself on his death-bed,

Exaumple[2] for þe conclusioun & þe ende of þis proces. Cesarius seyth þat a ryche man of fals getyn good schrofe hym on his dede-bedde, wyth full sorwe of herte, to an holy Abbott, & sayde, 'Abbot, all my good I 3eue þe & to þin hows, þat þou & þi bretheryn pray for me, & answere for my soule.' þe abbot seyde: 'To robbe Petyr, & 3eue it Poule, it were non almesse but gret synne. þe good þat þou hast falsly gett of opere men, to wythholde it fro hem, & to 3eue it to vs, it were dampnacyoun to þe, & gret synne to vs. ffor alle oure prayerys, masses, & suffragys, & prayerys of preestys, & of alle cristene folk, þe schulde no3t saue, 3if þou dyed in þis ply3t, but þou be of full wyll þat restitucyoun be made to þe ownerys vp-on þi powere.'

and gave all his ill-got fortune to an abbot, that he might make restitution, and keep the rest to his convent.

þe man seyde, 'Abbot, take all my good, & restore for me to þe ownerys, for I may no3t abyde þerto, my deth is ny3. & whan þou hast ful restoryd, all þe residewe take to þe & to þin hows.' þe abbot full restoryd his dettys & his wrongys, & dyd for him oþer almes. þe residew of a gret summe, þe abbot took it to hym as þe dedys wyl was. þe deed body was brou3t to þe abbey, & his bretheryn seydin þe seruyse for his soule. ffoure feendys comyn in, & stodyn on þe lefte syde of þe cors. þe Abbot, wyth

When he was dead, four fiends stood on the left side of the bier,

[1] Luke xi. 41.

[2] MS. in margin: 'Narracio.'

his mu*n*kys, for dreed fleddyn awey, saaf on mu*n*ke abode. & iiij. fayre au*n*gelys comyn in, & stodyn on þe ry3t syde of þe cors. & on of þe iiij. feendys seyde: 'Oure freend here is deed. þerfore, we iiij. feendys, saye we oure sawtere for his soule, & I begynne[1].

and four angels on the right, and they contended for his soul.

"Dixit iniustus vt delinquat in semetipso; non est timor dei ante oculos eius."

þis synnere in him-self he sayde[2]
þat he schulde sy*n*ne, no3t euyll apayde.
Goddys dreed, a-forn his ey3e sy3t,
had he neuere, day ne ny3t.'

þe secunde feend[3] sayde:

'"Quoniam dolose egit in conspectu eius, vt inueniatur iniquitas eius ad odium."

He þis hath don treccherously
In þe sy3t of god on hy3, | [Fol. 46 b.]
þat his wyckydnes is foundyn hate
to his god, erly & late.'

þe thridde fende seyde:

'"verba oris eius iniquitas & dolus. noluit intelligere, vt bene ageret."

woordys of his mowth were wykydnesse;
He dyde neuere weel, to more ne lesse.'

þe ferthe feend seyde:

'"Iniquitatem meditatus est in cubili suo; astitit omni vie non bone, maliciam autem non odiuit."

Euere wyckydnesse he thou3t,
In his bed whan he was brou3t.
Wyckyd waye hatyd he nou3t,
Malyce & sy*n*ne euere he sou3t.'

þe firste au*n*gyl seyde to þe feendys: '3e feendys haue sayde

[1] The following dialogue is taken from Ps. xxxv. 2–8, and occurs already in Caesarius' original story. In line 20 the MS. has *intelligeret*.

[2] All the verses are written like prose.

[3] MS. in margin: '2. demon, 3, 4.'

3oure sawtere & 3oure seruysė for þis synfull soule. & now schul we seyn oure sawtere for þis synfull man, & I begynne:

"Domine in celo misericordia tua, & veritas tua vsque ad nubes."

God lord, þi mercy
is in heuen̄ in hy3!
þi truthe on erthe goth to þe skye,
to saue synnerys þat wepe hertly.'

þe secunde aungyl sayde:

'"Iusticia tua sicut montes dei; iudicia tua abyssus multa."

þi ry3tfulnes
as goddys hylles [it is][1],
þe domys of þi goodnes
ben wel depe, wyth-oute les!'

þe thridde aungyl seyde:

'"homines & iumenta saluabis, domine, quemadmodum multiplicasti misericordiam tuam, deus."

þou lord, both̄ man & beste
sauyst, and bryngyst to reste.
Euyr þi mercy meste
to man is multiplyed!'

þe ferthe aungyl seyde:

'"ffilij autem hominum in tegmine alarum tuarum sperabunt."

þe chylderyn of mannys gettyng
vnder þi weengys, god, wrying,
In hope schul be gyed!
of mannys getÿng þis deed man is;
þow3 he dede in erthe amys,
vnder wengys of mercy wryed he is,
& curyd wyth goddys grace!
In þis synfull wy3t
haue 3e no ry3t,
þerfore hens sly3t
ffeendys 3e pace!'

And the soul was saved.

þe ffeendys wentyn awey; þe aungelys boryn þe soule to blys.

[1] Probably the scribe's addition.

þerfore, takyth contricyoun & confessioun, and makyth satisfaccyoun, þat ȝe mowe haue suche an ende, to be delyueryd fro feendys wyth aungelys to þe blysse of heuen! Ad quod &c.

Capitulum xxjm.

De gula.

A THE oþer day, I told ȝou of þe wose of coueytise in ȝoure pyt of ȝoure herte; & now I wyll telle ȝou of þe wose of glotonye. Glotonye is þat þe bely louyth, & it wastyth bothe body & soule, & a mannys good. it plesyth myche þe feend, & gretly greuyth god. & we fynden in þe gospel þat oure lord Jhesu ȝaf feendys leve to entryn in-to hoggys. & þei wexin wode, & ȝedyn & dreyntyn hem-self in se; In signe þat of hem þat are lyche hoggys in glotonye, þe feendys haue powere to dwellyn in hem, & to drenchyn hem in þe se of helle. ffor whan a stronge man hath doun an-oþer, & holdyth hym be þe throte, it is hard for hym to rekeuere aȝen. Ryȝt so it is of a man þat þe feend holdyth in þe synne of glotonye in his throte; for þe feend sekyth þe throte of man be glotonye, as þe wolf sekyth þe throte of þe scheep. for so he toke Adam & Eue, when þei etyn of þe appyl. þis synne mysplesyth god; for god byddeth þe fastyn, & þi bely seyth 'nay'; god byddeth þe rysen, & go to þe cherch, þi bely seyth he is full, & muste take a reste, for þe cherche is non hare, þere men leve it þey may fynde it. And whan þou rysest, god byddyth þe prayen; þi bely seyth, 'what schal we etyn þis day? where schul we haue ony good mete or good drynke?' god byddeth þe wepyn for þi synnes; þi bely seyth, 'I am heuy as leed. I haue ben seke to nyȝt for excesse of mete & drynke ȝyster euyn. myn heuyd akyd. I schal noȝt ben wel at ese, tyl I haue drunkyn aȝen.' þus makyst þou þi bely þi god. þis synne drawyth þe | to tauerne, to dyse pleying, to leccherie, to rybawdie, to slaundre, to reste & ese, and to

The 'ooze of GLUTTONY' destroys men, body and soul.

Miracle of the swine (Matt. viii. 28).

Adam and Eve were seduced with gluttony.

The glutton makes his stomach his god.

[Fol. 47 a.]

oþere synnes. Glotonye is, whan þou hast a talent, w*yth*-outyn temp*er*ure & mesure, to mete or drynke. Seynt *gregorie*, iij. mor*alium*, seyth þat we mowe etyn & drynken delycacyes, & no3t synnen; for þe synne is no3t in þe mete, ne in þe drynke, but in þe apetyte & in þe talent þ*er*of, whan þi dely3t is out of mesure þer*e*-in. þe glotou*n* is lyc̄h a bere, in two condyciou*n*s. On is þis; þe bere hath swiche a talent to su*m*me metys, þat eu*er*-more he lycketh þer-aft*er*, w*yth* his tunge. so þe glotou*n* lovyth delycacyes, þat alwey his tunge delyteth to spekyn þ*er*-of. An-oþ*er* cause is, þe bere delyteth myche in hony, and þ*er*-fore he goth to an heve, to a swarm̄ of been, & lycketh awey here hony þat þei trauayled fore, *secundum* bartho*lomeum* de *pro*-prieta*tibus*, li*bro* xviij.; so þe glotou*n* delyteth in delycacyes, þat he is no3t aschamyd to devowre & waste þat manye oþere haue sore trauayled fore, *secundum gregorium*.

There is no sin in the meat or drink, but in immoderate use of them. Simile of the bear.

The five parts of Gluttony.

þis wose of glotonye is v. fote brede, þat is, ouyrtymely, outer-agely, ou*yr*hastely, ouyrdeyntuously, & ou*er*besyly.

1. Eating and drinking out of time, or

þe ferst fote brede of wose in glotonye is to ete or drynke ou*yr*tymely, ou*yr*sone or ouyrlate. It is a foul wose to a man of age & of wyll̄ þat wyl no3t abyde þe tyme of etyng; for þat is of lust, of which̄ may come manye synnes. Swyche vse makyth a man to seye, 'I may no3t faste, ne do penau*n*s, ne go to cherch̄, ne bydde my bedys, for I haue a badde heved.' he seyth sooth, for his evyll̄ vse hath made hym so. to fastyn tyl evin to getyn werdly goodys, it greuyth̄ þe no3t; to fastyn to noon for þe blysse of heuen̄ & for goddys loue, þat mayst þou no3t do. Ou*yr*late þou etyst & drynkyst tyl mydny3t, in rer*e* soperys, in ryott & vanyte, & lyist longe in bedde on morwe. þou mysturnyst þe tyme þat god ordeynyd, for þou makyst day of ny3t, & ny3t of day, & so þou lesyst þe tyme of boþe in vanyte, at þe chesse, at þe tablys, at þe dyse, in swyche wakynges, in dysplesyng þi god, in hynderyng þi body & þi soule. 3it þis glotony is no3t wycke ynow, but to þis glotonye & ryott þou drawyst oþere fro here goodnesse.

2. out of measure;

þe *secun*de fote brede of wose in þis glotonye is, whan þou etyst or drynkest outragously, w*yth*-outyn mesur*e*, & so þou

hynderyst þi-self of þi bodyly hele, & hastyst þi-self to þi deth, er þi tyme come. þou þat lyvest þus after þi flesch̄, þou sleest þi soule, for þou makyst þi bely þi god. ȝif þou lyve after þi iolyte, & loue vanyte, & ryott, & foly cumpany, þou kanst kepe no mesure. ȝif þou lyve as an ypocrite [1], outhyr þou etyst faste, whann men se þe noȝt, to be fayr & fatt; or þou fastyst mych̄, in mennys syȝt, to be lene & pale, to seme gostely; þou art an ypocrite. ȝif þou faste as an averous man [2], þi purs byddeth þe faste, þi bely byddeth þe etyn; þus þi two goddys arn contrarie, þi bely is large in o*p*ere me*n*nys cost*ys*, but þi purs is eu*e*re-more scarse; þou fastyst as a nygard. ȝif þou faste after fysyk [3], vsyng þe mesure of ypocrace & galyen̄, þat is lytel & streyȝt, for þat is lechys fysyk; and ȝet schalt þou dye for all þat phisyk. but faste þou after honeste! abyde tyl þe tyme of þe day, & take þanne mekely & reuerently what god sende, & thanke him þerof! ȝif þou faste for þi synne, kepe mesure after þou art chargyd in penau*n*ce! ȝif þou | faste after þi spiryte, þanne, [Fol. 47 b.] in gret delyȝt etyst þou in loue of þi god; & þe holy gost, þanne, techyth þe to holde mesure & resou*n*. but þe feend, wyth his wyles, holdyth þe be þe throte, in begylyng þe w*yth* gode wynes, drynkes, & delycyouse metys, & byddyth þe etyn & drynken as othere don, & seyth to þe, 'kepe þou felaweschip̄! wytt þou þat men holdyn þe a nygard, & seyn þou darst noȝt etyn ne drynken ynow.' or ellys þe fend sayth to þe, 'þou muste kepyn þin hele; for þou myȝt so spare þi purse, þat þou myȝt forfare þi-self.' þe fend seyth to þe, 'take, kepe, what good þou hast do, & mayst do, & þat is bett*er* þan to spare mete & drynk.' or þe feend seyth to þe, 'þou etyst noȝt only for lust of þi body, but to laste in goddys seruyse, & to kepe thy strengthe to

The fasting of a hypocrite,

the fasting of a niggard,

fasting according to a strict diet,

honest fasting.

Temptations of the Devil.

[1] MS. in margin; 'ypocrita q*uo*d (?) no*ta*.'

[2] The preceding passage is corrupted in MS., it runs thus: ȝif þou lyve as an ypocrite outhyr þou etyst faste to be fayr & fatt or þou fastyst mych̄ to be lene & pale to seme gostly þou art an ypocrite ȝif þou faste as an auerous þou etyst faste, whann̄ men se þe noȝt to seme fayr & fatt þou etyst lytel in me*n*nys syȝt to seme gostly þou art an ypocrite ȝif þou faste as an averous man, etc.

[3] MS. in margin: 'de ieiunio no*ta* & abstine*n*cia.'

goddys worschepe.' þus, þe feend holdyth men be þe throte, in steryng hem to glotonye be swiche colourys & wyles.

3. Eating greedily.

℣ þe thridde fote brede of wose in glotonye is, whan þou etyst ouer-hastely, as it were an hownd. It is no synne to haue myche good, but it is gret synne to louyn it ouer-myche. so it is no synne to etyn good mete, but it is synne to etyn it ouergredyly; for mete is good to man, be it neuere so delycate, so mesure be kepte, & þe cause þerto be dreed of god, þat gredynes be left; & in fyllyng of þe mete, þat þe mynde be in þe swetnes of god, þat fedyth þe soule, & fylleth þe herte. þerfore, men of relygioun haue a lessoun red at mete to fede þe soule wyth gostly fode.

4. Eating dainty and costly things.

þe iiij. fote brede of wose in þis glotony is for to ete ouyrdeynte metys, for þei schal do more cost at a mele þan xl. men myȝte lyve by. swiche synnen in manye manerys, þat is, in gret outrage of expensys, in vsyng of mete in ouyr-gret lust, in veyn-glorye, noȝt only in lyberoushede but for pompe, to make manye messys.

5. Daintiness in the choice of dishes.

þe v. fote brede wose is[1] coryouste; to seke what mete lyketh hem most. þei delyȝte in þe lust of þe flesch. þei synnen in besynes of getyng þe mete, & after in delyȝte of vsyng þat mete, & after in veynglorye in rehersyng how þei are fed, how manye dyuerse metys þei etyn, how coryously it were dyȝt, & how iche com̄ after oþer. And ȝit muste þei tellyn tryfellys, & talys, & iapys, to letyn here mete synkyn. þanne, at þe laste, þe stomak seyth to þe throte, 'þou hast fylled me so full, þat I am in poynt to breste.' þanne seyth þe lykerous throte to þe stomak, 'þowȝ þou breste, I schal asayen of an-oþer mess.' þanne comyth veynglorye after, to reporte how þei were seruyd in mete & drynke. þis veynglorye, wyth his v. fote brede wose, makyth þe to synken in so depe in glotonye, tyl þou brakyst out, or tyl þin herte is al sett in delycacyes, þat þou hast no ioye but when þou art delycatly seruyd, & whan þou mayst spekyn of swich welfare, and stodying at o meel how þou mayst fare wele at þe next meel; & in brekyng þi fastyng dayes bodyn of

The consequences of daintiness.

[1] MS. *in coueytise* crossed.

holy cherche, or enioyned in penaunce, or avowyd; or in etyng & drynkyng oftere on þe day & more at þe meel þan þe nedyth; or etyst wyttyngly mete þat is stolyn; or a-fore mete & after, not3t thankyng þi god; or for glotonye þou art dystemperyd in þi | stomak, in þi syȝt, in þi tunge, in þi spech, in þi wyttes, in [Fol. 48 a.] þi lymes, in iangelyng, in bostyng, in proferyng to werkyn maystryes, in spekyng aȝens resoun, in drunkeschiꝑ, in vsyng tauernys, in stiryng oþere þerto, in wastyng vitayles þat manye poore myȝte lyve by. for glotony þou sweryst, lyest, cryest, chydest, dyspisest, cursyst. Crisostomus seyth, & recitatur in canone de *consecracione* distinccio v. 'Nichil enim[1],' þat surfet of mete & of drynk wastyth & corruptyth þe body, & ponyschith wyth long sykenes, & aftyr bryngeth þi body to a foul deth. Poule, Ad roman. 12[2], seyth, As in þe day go we honestly, not3t in glotony & in drunkeschiꝑ[3]. Innocencius, in libello de miseria condicionis humane, he seyth, mesure & temperure is so dyspysed, & excesse & superfluite is so desyred in dyuerse metys & drynkes, & in dyuerse causes, þat delyȝte kan no manere, & gredynes excedyth mesure; wherthrugh þe stomak is troublyd, syke, & agreuyd, þe wytt is dullyd & apeyred, þe vnderstondyng is oppressed. here-of comyth non helthe, but sykenes & deth. þerfore, he seyth, þe sentens of þe wyse man, be þou not3t to lusty & to gredy in þin etyng, ne falle þou not3t on iche delycasye out of mesure, for in manye metys & dyuerse drynkes is gret syknes, & manye for glotonye haue perysshed & deyid. hinc ille Ecc. xxiij.[4], be glotonye deth entryd in-to all mankynde. It is gate[5] of synnes, be þe whiche alle oþere synnes entryn in-to man. þis gate of glotonye speryd Adam out of paradys, & oþere also þat vsyn þat synne. Glotonye is figured Prouer. xxx.[6] þere it is wretyn þat a waterleche or a tyke, þat is soukyng blood, it hath ij. dowterys þat sayn 'bryng, bryng!' þe sowkere is þi bely. his two dowterys glotonye & drunkeschippe. glotonye crieth euere after exces of mete, drunkeschiꝑ euere cryeth

Surfeit of meat and drink destroys the body,

and impairs the mind.

Gluttony the gate of sins.

Simile of the horseleech or tick.

[1] c. 28. Dist. 5 de consecratione [C. J. C. I. 1419]. [2] Rom. xiii. 13.
[3] MS. in margin: 'nota bene de gula.' [4] Ecclesiasticus xxiii. 6.
[5] MS. in margin: 'gula quasi janua peccatorum.' [6] Prov. xxx. 15.

after exces of drink. and a waterleche or a tyke hath neuere ynow, tyl it brestyth; so þi bely hath neuere ynow but euere cryeth, '3eve me more,' tyl it endyth wyth deth.

Four manners of death for a glutton.

glotonye sleyth glotouns in iiij. manere of deth: In deth of kynde, in deth of synne, in deth of euyll name, & in deth of helle. Prouer. xxiij.[1] 'Propter crapulam multi perierunt & obierunt.' þerfore, castyth out þis wose fro þe pytt of 3oure body! 3if þin appetyte be in mesure as nede of hungyr compellyth þe & no more, þanne is þin apety3t no synne, ne þi dely3t folwyng in þin etyng, 3if it be moderate. 3if þin appetyte, nedefull to mete, haue an appety3t of dely3t & of lust in þe mete, þanne it is venyal synne. 3if þou breke a bodyn fast of holy cherch, but 3if it be in nede, or but þe lawe 3euyth leue, it is dedly synne. whan seculere or relygyous etyth flesch in tyme forbedyn be holy cherch, wyth-outyn leefull cause, it is dedly synne. 3if þin appetyte of etyng be wyth lykyng & lust, & wyth ouyrdone effect to þat ende for to cleue to dely3t of mete, þane is it dedly synne. 3if þou haue suche a consuetude þat makyth all þi lyif be put in swiche delyces, it is dedly synne. 3if þou drynke more or oftere þan þe nedyth, it is venyal synne[2]. whanne þou drynkest out of mesure, vnordynatly, more þan dyscrecyoun of resoun wyll, so þat þi mynde is effreynyd in lykyng, þat þi lykyng is more to þe drynk for þe tyme þan to god, þanne is it dedly synne. And also, whanne þou hast longe in vse to be drunken, or whanne þou byddest, or styrrest, or doost an-oþer to drynkyn for entent to makyn hym drunkyn, þat þou myȝt dulle his | wytt, his mynde, his resoun, for to dysceyvin him, it is dedly synne. 'quia peius est auferre proximo vsum racionis quam bonum temporale,' secundum doctorem. It is more synne to take fro þi neyhboure his resoun þan his temperal good.

Appetite caused by hunger is no sin.

Taking delight in one's food is venial sin.

Breaking a bidden fast,

and habitual delight in deliciacesare deadly sins.

Drinking more than is needful is venial sin, but drinking immoderately is deadly sin.

Intoxicating one's self or others is deadly sin.

[Fol. 48 b.]

[1] The quotation is from Ecclesiasticus xii. 2.

[2] MS. in margin: 'Gula que *est* mortale peccatum & que veniale.' The gloss has been injured by the binder, and restored by a later hand.

[*The Peasant asked to the King's Bridal.*]

¶ li*b*ro de dono timoris[1]. A plowman was bedyn to a kynges brydale, w*yth* o*þ*ere. be þe weye thedyrward, he badde thrust he fonde stynkynge & trubly watyr, & be-gan to drynke þer-of. his felawys prayed hym to abyde awhyle, and at þe brydale he schulde drynke good wyn ynow. he wolde no3t abyde but fylled his bely of þat stynkyng wat*yr*, in so myche þat eu*ere*-more he brast out horryble stynch. wha*nne* he com̄ to þe brydale his felawys were letin in, & he, for his stynche, was schett out.

A peasant was asked to the king's wedding.

But he drank foul water on his way,

and when he arrived, he was shut out because he stank.

Ry3t so, alle men are bedyn in þe gospell̄ to come to þe kynges brydale of heuen̄, þat is, to his blysse. but glotou*n*s & drunke-lewe thrusten in þe weye of here levyng here, & drynke so myche stynkyng watyr of delyces, in exces of glotonye & drunke-schipp̄; þa*nne*, whane o*þ*ere schal entre þe blysse of heuen̄ for swetnes of here abstynens, þa*nne* schal þo glotou*n*s for here stench of drunkeschipp̄ be speryd out for eu*ere*. þerfore, castyth out of 3ou*re* pytt of 3ou*re* body þis wose of glotonye, þat be swetnesse of abstynens 3e mowe entre þe kyngdam of heuene! Ad quod &c̄.

Gluttons and drunkards

shall be excluded from Heaven.

Ca*pitulu*m xxij^{m}.

De Gula.

¶ THE o*þer* day, I told 3ou of þe wose of glotony in fyve fote of brede, now schal I telle 3ou where þis wose of glotonye begy*nn*eth & waxit. At þe tauerne often þe glotonye be-gynneth. for þe tauerne is welle of glotonye, for it may be clepyd þe develys scolehous & þe deuelys chapel, for þere his dyscyples stodyen[2] & syngyn, bothe day & ny3t, & þere þe deuyl doth meraclys to his seruaunt*ys*. God, in his chapel of holy cherche, makyth blynde men to se, crokyd to go, dombe to

Growth of gluttony.

The tavern is the Devil's school and chapel.

[1] MS. in margin: 'Narr*acio*.'

[2] MS. in margin: 'Gula d*iscipu*li scola e*st* diaboli.'

speke, deefe to here, & to haue alle here ry3te wyttes; but
where he shows his miracles
þe feend, in his chapel of þe tauerne, schewyth his myraclys. he takyth awey mannys feet, þat he may no3t go, & his tunge, þat he may no3t speke, alle his wyttes & his bodyly strengthe. þise myracles doth þe feend in þe tauerne.

and his lessons.
Now here 3e what lessoun he techyth his clerkys in þe scole of þe tauerne. he techyth hem glotonye, leccherye, for-sweryng, slaundryng, bakbyting, to scorne, to chyde, to dyspyse, to reneye god, to stele, to robbe, to fy3te, to sle, & manye opere swiche synnes. And þus he heldyth hem be þe throte of glotonye in þe scolehous of his tauerne. he techyth his dyscyples to mysgouerne here tungys.

By the fig-tree (Matt. xxi. 19) is understood an evil tongue.
be þe tre þat crist waryed, whanne he fonde þere-on but levys, is vndyrstonde euyll tunge. for be levis is vnderstonde euyll woordys, and as it is euyll to telle þe levys on a tre, so it is euyll to telle þe synnes of an euyll tunge. out of þis

Its ten branches are the sins of the tongue.
tre, þat is, euyll tunge, springen braunches, þat is, x. synnes[1], as ydell speche, veyn avauntyng, losengerye, bakbytyng, lying, sweryng, stryvyng, grucchyng, frowardnes, slaundre.

1. Idle talk,
þe firste braunches[2] v. I schal tellyn now. þe first braunche is ydel speche[3], as iangelerys. for þis synne þei lesyn þe godys þat þei my3te, or schulde, do. also þei lese þe tresour of þe herte, & fyllen it wyth vanytes. | þis speche men may synnen

[Fol. 49 a.]

its manners.
in v. maners. þe first is outrage in here woordys, as a clapp of a melle, þat neuere wyll be stylle. þe secunde is veyn woordys, male-apert, in iangeling, in tellyng of thynges, & often þei are false & lyerys. þe iij. manere, summe vsyn veyn woordys in sotyll speche to plesyn þe hererys, to makyn hem lawgh. þe iiij. manere, summe vsyn veyne woordys in lesynges & bourdys. þe v. manere, summe vsen veyn speche in scornyng of gode men þat don wel, for þei wolde drawyn hem fro þat vse of goodnes. for he þat thru3 his tunge sleyth a man, or drawyth hym fro good to euyll, hath no more thank of god þan a kyng

[1] MS. in margin: 'nota io.'
[2] MS. goes on: 'is ydel speche as iangelerys,' afterwards crossed.
[3] MS. in margin: 'vaniloquencia.'

wold kun a man þat had sleyn his sone, & born awey his tresour.

℣ þe secunde braunche of þe euyll tunge is avauntyng[1]. for he þat avauntyth him is a theef to god, for he takyth awey þe worschip þat schulde falle to god. & on þis braunche hange v. levis, þat is, v. manere avauntyng. oon is of þing þat hath ben, anoþer is of thyng þat is now, þe iij. of thyng þat schal be, þe ferthe is couert, þe fyfte is sotylte. þe ferst leef is avauntyng of thyng þat hath be don; as þei þat reherse þat þei haue don, to be holdyn dowty, & þat men schulde knowe it, to haue a gret name. Anoþer is avauntyng of godys þat þei haue, as rycches, & nobylte of kyn, or of frendys, or of strengthe, & þei fare as þe cuccuke, þat syngyth but of him-self. þe iij. is bostyng of thyng þat may noȝt be ȝit; as þei þat seyn þei schal makyn þis & þat, as castellys or cherche, howse or suche an-oþer werk. þe iiij. is couert bostyng; as þei þat couertly doth, & dare noȝt for schame preysin hem-self, but all þat oþer doth þei[2] dyspyse & lakke, as þowȝ þei cowthe do mych bettere þan þei. þe v. is sotyl bostyng, þat is, of hem þat woldyn men preysed hem, & helde hem gode men, & dare noȝt boste opynly, for men schulde holde hem gode & meke. Alas! alas! seyth seynt bernard; þis is a dulefull bostyng, for þei makyn hem-self deuelys þat woldyn be holdyn aungelys. but ȝif on seyde to hem þei myȝt no werse be þan þei are, þei wolde be ryȝt angry.

2. Boasting

of actions,

of wealth and nobility,

of purposes.

Contempt for the actions of others.

False modesty.

℄ þe iij. braunche is losengerye, & þei þat hauntyn it arn þe deuelys norsys, for þei norsche men to lyg longe in here synne, &, wyth here flateryng, þei make men to go boldely to helle ward. for as men þat wyll takyn a bere anoynten his waye wyth hony, to makyn hym to fallyn in a pytt, so þise losengerys, wyth flateryng, ledyn a man be veyn-glorye in-to þe pytt of helle. þis synne of þe tunge is departyd in-to v. partys[3]. þe ferst part is þe synne of flatererys. ȝif a man haue don wel, or sayd wel, þei telle it him, to don hym haue veyn-glorye, but þei

3. Flattery,

compared to trapping a bear.

Praising a man for his good actions.

[1] MS. in margin: '2. jactancia.'

[2] MS. þe.

[3] MS. in margin: 'peccatum lingue diuiditur in quinque partes.'

False praise.

wyl noȝt tellyn hym his foly. þe ij. part is of hem þat glose w*yth* lesyngys. for ȝif a man do lytel good, þei wyll, w*yth* lesynge*s*, make it myche more, & þise, in holy wrytt, are clepyd false wytnessys. þe iij. is thruȝ slye woordys & fayre to make a man wene þat he hath vertu & grace in hymself, whan he hath non. & þer*fore*, in holy writt, þei are clepyd charmers,

[Fol. 49 b.] for þei | charme a man so w*yth* slye woordys, þat he levyth bettere here talys þan him-self, & trowyth bettere þat he heryth þan þat he seeth. þe iiij. part is of hem þat seyn,

Echoing another's words.

'Syre, ȝe seyn sooth,' or ellys, 'ȝe do wel,' be it neue*re* so euyll, & prayse & turne to gode all þat a man seyth, be it good or euyll, & seyn it is good, to folowyn his wyll. þer*fore*, in holy wrytt þei are clepyd Eccho. Eccho is a voys þat reboun*d*yth aȝen, whan a man spekyth aȝen a wode, or aȝen an hyll, & sou*n*dyth þe same woord þat he seyth, be it good or euyll.

Concealing another's sins.

þe v. p*art* is of hem þat couere þe sy*n*nes of hem þat þei wyl flatere, and þer*fore* þei are lykenyd to a foxis tayl, & are clepyd tayles in holy wrytt, for þei kouere þe sy*n*nes of ryche men for loue or dreed, as a tayl koueryth þe foul ende of

The flatterer compared to a mermaid.

a beeste. losengers, in þe book of kynde, are lykenyd to a mermayden of þe se. it hath a body as a wo*m*man, & a tayl as a fysch, & clawys as an eryn. and sche syngeth so merye in þe se, þat sche makyth þe schipman to slepe, and þa*n*ne sche drenchith hym. ryȝt so, losengers makyn men to slepyn in here synne, tyl þei deye þer*in*.

4. Backbiting. Simile of the adder.

þe iiij. brau*n*che is bacbytyng. A bacbytere, in þe book of kynde, is þe feendys scolere, & he is lykenyd to an eddere. ffor salomon[1] seyth, as þe eddere þei byte & sle iij. at oo strook, þat is, þe bacbytere, þe herere, & him þat he bacbyteth. On

Divers kinds of backbiting.

þis brau*n*che hange v. levys[2]. þe ferst leef is whan þe bacbytere contryuyth ony wyckydnes or lesyng to brynge op*er*e men in-to blame. þe sec*un*de leef is whan þei heryn euyl of op*er*e, þei telle it forth, & saye more þer*to* of here owne hevyd. þe iij. leef is wha*n*ne þei make a ma*n*nys goodnes to be sett

[1] Prov. xxiii. 32.

[2] MS. in margin: 'nota qui*n*que folia detractoris.'

at nouȝt, & so þei etyn him hole. þe iiij. leef is whan þei etyn a man noȝt al hole but pece-mele, and, ȝif þei durste byte more, þei wolde. for whan a man wyl preysin an-oþer, þe bacbytere wyll afferme it. he makyth þere a bytt þat menyth euyll, he sayth it is sooth, and ȝit, he sayth, þere is a fawte þat me forthynkyth, and þus, thrugh a pryve envie, he takyth a bytt. þis is þe scorpioun, þat fawnyth wyth þe heved, & styngeth wyth þe tayl. þe v. leef is whan he turnyth it to euyl þat may als weel be good as euyl, & þer-fore he is a fals domys-man. Simile of the scorpion.

℣ þe v. braunche of euyl tunge is lying on a trewe man[1] falsely. & as men may falsyn þe popys bulle & þe kynges seel, as he schal be demyd to deth þat falsyth þe kynges monye or his seel, so schal a lyere at domys-day be demyd to deth endeles. A lyere faryth as a badde peny amonge gode, & as þe chaffe among þe corn, and crist seyth in þe gospel, þe feend is fadyr of lyerys[2]. A lyere is lykenyd to a bryd clepyd gamaltan. þis bryd lyveth be þe eyre, & hath no-thyng in hym but wynde. he wyl chaungyn hym to alle colourys þat he seeth. On þis braunche, lying, hange iij. levys. on manere lesyng is brennand, an-oþer plesyng, þe thridde noyand; & iche of þise iij. is synne. ffor seynt Austyn seyth, þouȝ a man do good to an-oþer thruȝ lesynges, he noyeth hym-self, wherfore it is brennand. but lesynges | of þise iaperys þat bourde wyth lesyngys to make men solace, þei lye plesande. but þei þat lye to noye oþere men, & wyllyng to hynderyn hem, synnen dedly. Out of þis branche springen falshede, gyles, & dyspyȝt. 5. Lying. The liar shall be condemned to endless death. Simile of the chameleon. [Fol. 50 a.]

[*Julius and Julian building a Church.*]

℣ Ex[3] legenda lumbardica[4]. Julius & iulianus fratres, edificantes ecclesiam, omnes transeuntes per locum illum eos de mandato imperatoris theodosij iuuare tenebantur. Quidam illic cum curru transituri vnum de socijs suis super currum iacere fecerunt, & eum operientes quasi mortuum, cum ad locum edificij peruenissent, inuitati a sanctis, vt eos iuuarent, respon- Julius and Julian, while building a church, requested the help of the passers-by. Some men passing with a cart made a fellow lie across, as if he were dead.

[1] MS. in margin: 'mendacium.' [2] John viii. 44.
[3] MS. et. [4] MS. in margin: 'Narracio de mendacio.'

So they pleaded that they had to bury their companion. But their lie was turned into truth.

derunt se mortuum ducere ad sepeliendum, & ut eos iuvare nequibant. Quibus *sancti*: 'Quare mentimini? Ite, & sicut dicitis, fiat vobis!' Cum pertransissent excitantes socium suum inuenerunt mortuum. Ecce mendacium, qualiter nocuit!

[*The Lawyer who lost all his Convent's Cases.*]

A successful lawyer entered a convent. But he lost all its cases; because he now felt bound to tell the truth.

Jacobus de Vitriaco[1]. Quidam magnus aduocatus ordinem cisternencem intrauit, qui frequenter pro causis abbacie defendendis mittebatur, & semper succumbebat. cui abbas *et* monachi indignati dixerunt: 'quomodo tu semper in causis nostris succumbis, qui in seculo existens semper in causis preualebas, in causis aliorum?' quibus ille respondit: 'cum essem secularis, semper mentiri non timebam, *sed* per mendacia & fraudes aduersarios superabam; nunc autem, quia non audeo dicere nisi verum, semper succumbo.' sic promittitur esse in claustro. sic promittitur, quia aduersa pacientes pro veritate in hoc mundo erunt in claustro celi in futuro; eciam per mendacia preualentes in hoc seculo erunt in claustro inferni in futuro, nisi peniteant.

þerfore, levyth ȝoure lesynges, & spekyth trewthe! for trewthe is þe way to heuen blysse. Ad quod &c.

Capitulum xxiijm.

De gula *et* vicijs lingue.

More sins of the tongue.

THE oþer day, I told ȝow of þe wose of glotonye, where it begynneth and encresyth, þat is, in þe tauerne. I telde ȝow þanne þat glotonye makyth þe tunge to spekyn euyll[2], & out of euyll tunge springeth x. braunchys. þe v. I telde ȝou þe oþer day, þe oþere v. I schal telle ȝow now.

6. Forswearing.] þe vj. braunche of euyll tunge, & þe firste as for þis day, is forsweryng. euyl it is to lye, but werse it is to forswere. on

[1] MS. in margin: 'iterum narracio de mendacio.'

[2] MS. in margin: 'de vicio lingue.'

þis braunche of forswerynge hange vij. levys. þe ferst is whan on sweryth ryȝt and gladly. god forbyddeth noȝt to sweryn trewthe in nede, but he forbyddeth to haue lykyng in sweryng. which is of seven kinds, namely 1. swearing readily,

þe ij. leef is to swere lyȝtly for nouȝt; & þat god forbyddeth in his comaundmentys. þe iij. leef is whanne men sweryn customabely at iche woord, & recke neuere how. ȝif þei louyd god, þei wolde be a-schamyd & a-dred to clepyn god to record at iche ydel woorde. for god byddeth þe noȝt swere but, ȝa, ȝa; nay, nay; saaf in gret nede. þe iiij. leef is whanne men sweryn folyly, & þat may be in manye maners, as whanⁿ a man sweryth ouersone for wretthe, & whanne he hath don, he repentyth hym; or whan a man sweryth to don a thyng þat may noȝt be don, wyth-outyn synne; or whan men sweryn in certeyn for a thyng þat is in dowte; or whan a man behotyth an-oþer a thyng þat he may noȝt perfourme; or whan men swere, be it for ouȝt or for nouȝt, be goddys creaturys, as be sunne, or mone, or fyre, or faderys soule, or moderys soule, or his hevyd, or his hood, or ony swich oþere oth. for it is aȝens goddys lawe to drawe ony swich creature to wytnesse, but oure lord god only, for þanne he doth þe honour to hem | þat he schulde do to god. And whenⁿ men sweryn be þe book in þe which goddys woord is wretyn, þei swere be god. And ȝif þei swere be seyntys, or be ony relykes of hem, þei sweryn be god & be hem also. þe v. leef is when men sweryn vyolently, as be god, or be ony of his sayntes, or be his soule, his body, his herte, his flesch, his bonys, his peyne, his deth, his feet, his nayles, or be ony of his oþer lymes. þanne þei rende god iche lyme fro oþer, and arn werse þan iewys, for þei rentyn hym but onys, and swiche swererys rendyn him iche day newe. & þe iewys braken noȝt his bonys, but þei brekyn his bonys, & iche lyme fro oþer, & levyn non hole. þe vj. leef is whanne men sweryn fals wytingly, & beryn fals wyttnesse, or sweryn be cautelys. but god takyth an othe after þe symple vnderstondyng, & noȝt after wyles & sleyȝtes. whenⁿ a man sweryth, 'so god saue me or helpe me,' ȝif he sweryth fals, he puttyth fro hym goddys helpe & his kepyng, & alⁱ þat he hath of god. þe vij. leef is when a man, be his owyn wyl, brekyth his

2. swearing in vain,

3. habit of swearing,

4. frivolous swearing,

[Fol. 50 b.]

5. violent swearing,

6. perjury,

7. breach of promise.

trewthe, for he þat hotyth thruȝ truthe, & fulfylleth it noȝt, is for-sworn, for truthe vnkept & othe brokyn is all on.

7. Quarrelsomeness

þe vij. braunche of euyll tunge, & þe secunde as for þis day, is chyding and stryvyng; for þat plesyth þe feend myche, & nothyng more, & it dysplesyth most god, as Seynt Austyne seyth,

of seven degrees, viz. contradiction,

for god louyth most pes[1]. þis braunche hath vij. levis: Oon is stryif, an-oþer is chydyng, þe iij. is dysdeyn, þe iiij. is mysseying, þe v. is repreef, þe vj. is manas, þe vij. is reysing of dyscord; when men lyven in pes, þe feend steryth hem to wretthe, & þenne comyth stryif & dyscord. & as after fyir comyth smoke, so after ire & stryif comyth contek & chydyng. þis begynneth, whanne on wyll mayntene þat he seyth, & þat an-oþer sayth, 'nay,' & þus þei come to chydyng. after chydyng cometh dysdeyne; as

dispute,

contempt.

whanne on pryketh an-oþer wyth vyleyn woordys. for a vyleyn woord is scharpere þan a rasour[2], & more peryschande þan an allys-poynt. suche men are lyche a beeste of Inde þat is clepyd a portepyn[3]. þis beeste, whanne he is wroth, he casteth out of his scharpe pynnes spytefully at hym þat he is wroth wyth. Also þei are lyke a dogge þat berkyth and byteth whom he may. after dysdeyn comyth myssaying & werying. holy wrytt seyth, who-so weryeth his neyȝboure, is weryed of god, and Poule seyth[4], þei schal noȝt haue þe kyngdam of god. after myssaying comyth repreuyng, & þat is wyckedere þan werying; as whanne a man repreuyth an-oþer of synne þat he hath don, or of pouert, or of pore freendys. after þis repreef comyth manas, þat styreth men to ire, & þanne þei gynne bate, & leue noȝt, tyll on be avengyd. after þis comyth raysing of dyscord, & þat is werst of alle þe oþere, for it fordoth þe loue bi-twene freendys, & fordoth pes, & rayseth werre, & swiche folk god hateth.

(The contemptuous man compared to a porcupine or a wicked dog.)

Revilement.

reproach,

menace,

raising of discord.

8. Murmuring.

þe viij. braunche of euyll tunge is þe synne of grucchyng[5]. & it are þei þat, whanne þei are wrothe; dare noȝt answere, but momyll þe deuelys bedys, whedyr þei be greuyd wyth god or man. for þis synne god made Dathan & Abyron synkyn to | helle.

[Fol. 51 a.]

[1] MS. in margin: 'pacem plus diligit deus, nota 7.'
[2] Ps. lii. 2.
[3] MS. in margin: 'exemplum de maligno.'
[4] 1 Cor. vi. 10.
[5] MS. in margin: 'de minacia.'

and for þis synne god sente fyir fro heuen̄, & brente chore & C & l[1] of his cumpanye in wyldernes. and for þis synne þe iewys lostyn þe land of beheste; whanne oure lord had fed hem xl. wynter in wyldernes, þanne none entryd but calaphe & Josue, and þei were M DC., & alle dyed for sorwe. þis braunche hath ij. leuys[2]: on is grucchyng aȝens god, an-oþer is aȝens man. fferst aȝens god, for dyuerse skylles: on, for a man þat hath lost grace, wyl be aboue god, so þat god fulfylle noȝt his wyll̄. he grucchyth, & seyth þat god doth him wrong. as þe holy gost makyth men to seyn in here hertys, 'Deo gracias,' so þe feend makyth his men to synge þe song of helle, þat is, 'allas & welleaway.' þus þei grucche, ȝif god sende hem angyr of herte, or sykenes, or pouerte, or outerage wedyr, or fayling of frute, or dere ȝerys, or ȝif god sende a man werdly good, & take fro anoþer his good. þanne þei seyn þat god is noȝt ryȝtwyse, & blamyn hym for his dede. þus þei grucche aȝens god, for he doth aȝens here wyll̄ & here lust. Also þei grucche aȝens man[3], as seruauntys aȝens here mayster or maystresse, or as chyldere aȝens fadyr or modyr, or as pore men aȝens ryche, or as bondemen aȝens here lordys, or as lay-men aȝens preestys, or as frere, munke, or chanoun, aȝens here abbot or priour. In alle þise statys þe synne of grucchyng is vsed, ȝif þei be bodyn to do þat hem luste noȝt.

Example of Dathan and Abiram.

Murmuring against God.

Murmuring against man.

9. Frowardness

¶ þe ix. braunche of euyll̄ tunge is frowardnesse. grucchyng is euyll̄, frowardnesse is werse. frowardnes comyth fro þe herte, but þe tunge schewyth it out thrugh ouer-thwerte woordys. for he þat is froward folwyth neyþer skyl ne resoun, but he wolde all̄ thing were don at his wyll̄. he wolde men plesyd him, but he wyll̄ plese no man. Salomon[4] seyth, suche a man may noȝt fayle of euyll̄ endyng. as grucchyng is aȝens god & man, ryȝt so, suche harde hertys arn froward to god & man. þis braunche hath iiij. levys. þe firste is when þe herte is sturdy, & froward, & euyll̄-wylly, & wyl noȝt bowe to goddys counseyl. an-oþer

in despising God's counsel

[1] The number is two hundred and fifty in Num. xvi. 35.

[2] MS. in margin: 'nota duo. 1. Minacio *contra* deum.'

[3] MS. in margin: 'Menacio *contra* homines.'

[4] Prov. xvii. 20.

and his commandments, in rebelling against chastisement and reasonable reprimand.

leef is whan þei wante wyll to fulfylle þe comaundment*ys* of god. þe iij. leef is whan þei wyl noȝt mekely suffere chastysing, as þei are worthy. þe iiij. is whan þei forsake resoun, and wyl noȝt leryn mekely þat here freendys techyn hem, or take it at dyspyȝt, & wyll noȝt do þere-after, but rathere þe contrarie. also þei are rebell to goddys counseyl. ȝif men teche hem soule-hele, þei scornyn hem. also þei are froward to kepe goddys comaundmentys, and ȝif a man repreue hem of here foly, anon þei excusyn it, w*yth* lewyd skylles, & mayntene here owyn foly; & þe more þey excusyn him þe more þei encresyn here synne. And ȝif god[1] wyl chastyse hem anon, þei wyll seyn, 'lord god, what haue I don, þat I am þus greuyd for noȝt?' & þus, þat schulde be medycyne, þei turne to venyme. Also, þere arn summe þat wyln noȝt lerne for[2] techyng, but fallyn in erroure, in heresye, in lollardrye, & mayntene here owne opynyouns.

10. Blasphemy.

þe x. braunche is slandryng of god & of his seynt*ys*, or to speke aȝens þe sacrament*ys* of holy cherch; as charmeris, or wytches, or swererys, þat w*yth* othys dyspysen goddys body. þei faryn as a wood hound þat knowyth noȝt his mayster, but byteth hym. god seyth in þe gospel[3], he þat synneth aȝens þe [Fol. 51 b.] holy | god in slaundryng his god, it schal noȝt be forȝouyn him in þis world ne in þe oþer; þat is for to seyne, vnethe it schal be forȝeuyn hym, for vnethe ony swiche slaunderere of god or of hys sayntes in cursed othys begynneth ony tyme to repentyn hym, ne to cese of his swerynge & of his blasphemye. but ȝet þere is no synne but god wyl forȝeuyn it, ȝif man repente him þer-of, & amende him.

The ooze of gluttony is the fostering ground of the tree of evil tongue;

ffrendys! here-beforn I haue told ȝou of glotonye & drunke-schipp, þe whiche is þe synne of þe throte. & out of þis glotonye, þat is a wose moyst & wete, springeth out at þe mowth ofte, in þe feendys scolehows of þe tauerne, a tre, þat is, euyl tunge. þis wose, I tolde ȝou here before, is v. fote brede, þat is for to sayne, it is in v. maner*ys*. þe tre euyll tunge, þat springeth out of þe wose of glotony, hath x. braunchys, þat is,

[1] Added in margin. [2] To mean *fro*. [3] Matt. xii. 32.

x. spyces, & iche of þo spyces hath manye levis, þat is, many circumstaunc*y*s.

Medycyne here-of is, ferst to caste out þe wose of glotonye & of drunkeschyp̄, þat þe tre of euyl tunge, w*yth* alle his braunchys & w*yth* alle his levys, may drye & welke. cast out the ooze, and the tree will wither!

[*The Vision of the Pilgrim who spent his Cloak for Drink.*]

¶ Cesarius tellyth[1] þat a pylgrym 3af his slaveyn for to drynke myȝty wyne ynow. he dranke so myche, þat he was drunke, & hadde no mynde ne resoun, but ferde as a deed man. þat same nyȝt, his spyrite was rauyssched, & led to plac*y*s of horryble peynys. þ*er*e he seyȝ þe prynce of helle sytten on a pyt-syde, wryed w*yth* a lyde of tre[2]. þ*er*e was brouȝt forth a-forn hym an Abbot of corbeye, whom þat p*r*ince of deuelys wolcomyd derely, & 3af hym drynken of a fyren cuppe brynnyng drynk w*yth* brymston, tyl it braste out of his eyen, nose, & erys. þanne þat feend onkeu*er*yd þat pytt, & kyst þat abbot in-to þat pytt of helle for his glotonye, drunkeschip̄, & for exces of delycacyes. ·þe pylgrym, in syȝt of all̄ þis, was sore aferd. þanne cried þat feend lowde, & seyde, 'brynge hedyr þat pilgrym þat spendyd ȝister evyn his slaueyn at þe wyn!' þanne cryed þe pilgryme to his good aungyl to helpyn hym, & sayde he wolde neu*er*e do so more, so his aungyll̄ wolde delyueryn hym fro þe feend. þat houre, þe spyrite of þat pylgrym turnyd aȝen to hym-self, & he awooke, & com̄ hom to his cuntre, & fonde & knewe þat þe Abbot, his neyȝbour, dyed suche an houre as þe pilgrym seyȝ hym be put in-to þat pyt of helle. A pilgrim sold his cloak for wine, and became dead drunk. In a vision, he saw the Prince of Hell condemning an abbot to fearful tortures. Then the pilgrim was called up, and implored the help of his angel. When he awoke. he was informed that the abbot had died the night before.

[*The Soul of a Glutton swallowed by a Fiend.*]

¶ Seynt *gregori*e tellyth: a man þat hyȝt Theodor*us*, in glotonye, eu*er*emore pamperyd his bely in exces of mete & of A gluttonous man

[1] MS. in margin: 'narr*a*cio bon*a* de gula.'

[2] The Latin original (Cæsarii Heisterbacensis . . . Dialogus Miraculorum, ed. T. Strange, vol. ii. p. 349) has: puteum *igneo* operculo tectum; the MS. from which our story was translated, probably had *ligneo*.

drynk. euyn & morwe, dayes & nyȝtes, halydayes & sonedayes, a-forn hye masse & after, & in tyme of masse, he delyȝted gretly
came to die. in delycacyes. At þe laste, to hym com̄ sykenes of deth, & he
The Devil put his mouth into the glutton's, and swallowed his soul. cryed, & seyde: 'þe feend in lyknes of a dragoun byndyth me hand & foot. lo! now he puttyth his mowth in-to my mowth, & swellowyth in my soule for my glotonye.' In þise woordys he dyed.

wherfore beeth ware of þis wose of glotonye, & castyth it out!

Capitulum xxiiijm.

De Luxuria.

The ooze of LECHERY; THE vij. part of wose in ȝoure pytt of lustys is leccherye, which I wyl telle ȝou þis day. lecchery is an vnleeful lust þat comyth of freelte of þe flesch̄, & defoulyth bothe þe
[Fol. 52 a.] body & þe soule. þis wose of | [lecchery] is iij. fadome brode.

its parts are: lecherous thoughts, þe firste fadom̄ is lecherous thowȝtys in herte[1], & delyȝting þer-in, or in wyl & desyre to perfourme þat leccherous thouȝt, & duryng in þat thowȝt. sap. j.[2] Swiche wyckede thouȝtes departyn þi soule fro god. & Mat. v.[3] who-so se a womman to lye by here, þanne he doth leccherye in his herte.

lecherous words and manners, þe secunde fadome of þis wose is leccherouse woordys, lecherous manerys & condyciouns, as in syȝt of þin eyȝe. 'Impudici cordis impudicus oculus est nuncius.' þe leccherous eyȝe is þe signe of an vnclene herte. Also leccherouse woordys, and in groping, felyng, in syngynge leccherous songys, in daunsyng, in wowyng, in delyȝt of leccherous songys, in feynyng þe seke for loue, in leccherous aray to styren opere to þi lust.

lecherous actions. þe iij. fadome is dede of leccherye, whanne þou perfourmyst it in dede, or art a bawde, & helpyst opere to þe dede of leccherye, or howsyst hem, or counfortyst hem in here synne, or mayntenyst or stirrest oþer þer-to by charmys, wicche-craft,

[1] MS. in margin: 'in corde.' [2] Sap. i. 3. [3] Matt. v. 28.

or sorcerye, ȝif þou be feble, and may noȝt do it; in bostyng and au*aun*tyng of þi leccherye, in makyng þe strong to leccherye w*yth* metys, drynkes, & medycynes, in makyng þe gay in aray, & fayr heer, & glew in face, more þan kynde of þi-self askyth, & aƚƚ for to be plesau*nt* to o*þer*e more þan to þi wyif & husbonde, to styrren hem to þi lust. as a fysschere dysseyuyth þe fyssches, w*yth* bayte on þe hook, ryȝt so, þe feend dysseyueth a man to leccherye, ferst in thouȝt & wyƚƚ, & aft*er* in beholdyng, sythen thruȝ speche, & aft*er* thruȝ handelyng & cussyng, & aft*er* to leccher*ous* dede. 'Au*er*te oculos tuos, ne videant vanitatem[1].' Turne awey þin eyne, þat þei beholde noȝt vanyte, seyth þe pr*o*phete.

As the fisher allures fishes with a bait, so the Devil seduces men to lechery.

þe ferste fadome brede of þis wose of leccherye, þat is, lecherie in herte[2], & þat is iiij. fote depe. On is thouȝt, an-o*þer* is delyȝt, þe ij. is consentyng of wyll, þe iiij. is brennyng desyr*e* to a leccher*ous* dede. þe ferst fote depthe of wose is foly thouȝt, & þat is but venyaƚƚ synne. & of þat thouȝt comyth þe sec*un*de fote depthe, þat is, delyȝte, & ȝif þat delyȝte laste longe, it is dedly sy*n*ne. þe ij. fote depthe is whan wyƚƚ consentyth to leccherye, & þat consentyng is dedly synne. þe iiij. fote depthe is a br*e*nnyng desyr*e* to leccherous dede; but, þof þat desyr*e* be noȝt fulfylled in dede, it is dedly synne. Men may sy*n*nen ofte in syȝt of wo*m*men; as nyce wo*m*men þat dyȝten hem qweyntly to make men to mys-vsyn here syȝt on hem, and ȝit þei wenyn þei synnen nouȝt, for þei consentyn noȝt to hem. but þei synne grevously, for þei ar*e* cause þat þe soulys of manye men are lost. ȝif þe wo*m*man in here entent doth so in here aray, þat men þat beholdyn here hadde desyr*e* to don foly w*yth* here, þ*a*nne sche is cause of here synne.

Lechery in the heart has four degrees, viz. thought, delight, consent of will, burning desire.

A woman may sin by merely attracting the looks of men.

¶ þe leccherous man or wo*m*man is lyche a swyn, þat louyth to be in foul wose; so þe leccher*ous* louyth to be in dyshonest cumpanye, in wose of leccherye. It is rehersyd in þe book of prou*er*bys of phylosopher*ys* þat a leccherous p*er*sone seyde a philysophr*e*, Pyttagoras, þat it was more solace to hym to

The lecherous man is like a swine, according to a saying of Pythagoras.

[1] Ps. cxviii. 37 (Vulg. *meos*).

[2] MS. in margin: 'lux*u*ria i*n* corde.'

be conu*er*saun*t* w*yth* foly wo*m*men þan w*yth* clerkys & w*yth* phylosopher*ys*. þe philisophr*e* sayde to him a3en, 'þer-of haue
[Fol. 52 b.] I no mervayle. for an hog or a sowe hath | leuer*e* walewyn him in a foul wose þan in a clene ryvere; so þe lecchoure hath leuer*e* mellen hym w*yth* leccher*ous* wo*m*men in wose of leccherye þan w*yth* grete clerkys in þe clene ryvere of holy wrytt.'

The degrees of lechery in the deed are the following:

But leccherie in dede, þ*at* is iij. fadome of brede of þis wose of leccherye, is xiiij. fote depthe[1]. þe firste fote depthe is

1. between unmarried persons,

betwen syngle man & syngle wo*m*man[2], þ*at* ar*e* no3t boun*de* be þe lawe to þe bonde of maryage, ne to ordre, ne to relygiou*n*. þis is þe ferste dedly fote of leccherye in þis wose of lust, & þis

2. of unmarried men with prostitutes,

is dedly synne. þe ij. fote depthe of þis wose is betwen syngle man & comou*n* wo*m*man[3], þ*at* leuyth by her*e* body, & þis is more per*y*lous þan þe op*er*. for it happeth ofte tymes þ*at* þei be wyves or wo*m*men of relygiou*n*, or takyn bothe brother or cosyns. þ*er*fore, þis fote of wose is deppere þan þe op*er* before.

3. of unmarried men and widows,

þe iij. fote depthe of þis wose in dede of leccherye is betwē syngle [man] and wydewe[4], þ*at* is vowyd chast, & þis is more

4. of unmarried men and maidens,

depe in synne & more grevows. þe iiij. fote depthe of þis wose in dede of leccherye is bytwen syngle man & mayden[5]; for to þe state of maydenhod clene folowyth most mede, 3if it be kept, and þe more is þe synne to him or to her*e* þ*at* brekyth it.

5. adultery

þe v. fote depthe of þis wose in dede of leccherye is betwen a syngle man & a wyif[6]; and þ*at* is avowterye, and þis is greuo*us* in two wyses. Oon is in brekyng fayth of maryage, þ*at* þe ton schulde kepe to þ*at* op*er*. An-op*er* is sacrilege, þ*at* is, brekyng of þe sac*r*ament of holy cherche; & thru3 þis synne fallyn many per*y*les, as false eyrys, false maryagys, manslau3t*er* & manye op*ere*. and ofte it is double avowtrye, as weddyd man & weddyd wo*m*man, & þ*at* is more grevouse. God knytt þ*is*

involving two sins, viz. faithlessness and violation of a sacrament.

[1] MS. in margin: 'lux*uria* in op*er*e, *nota* tria, nota xiiij.'
[2] MS. in margin: '1. lux*uria* int*er* singulos hom*in*es et mulieres.'
[3] MS. in margin: '2. single men & comou*n* wy*m*men.'
[4] MS. in margin: '3. betwen syngle men & wydewe.'
[5] MS. in margin: '4. betwen syngle man & mayd*en*.'
[6] MS. in margin: '5. betwene a syngle man & a wyife *est* (?) adulte*r*io intra . . . (?).'

knot of matrimonye in Adam & Eue, whanne he made of Adames rybbe Eue to ben his wyif. þerfore, ware þe þat brekyst þat knott of maryage, þat god knytteth. 'Quod deus coniunxit homo non separet[1].' þat god knytteth man may noȝt departe ne brekyn, wyth-oute grevous synne. distinccio lvj. 'diuulgatum est[2];' how boniface þe pope & martyr wrote to þe kyng of Ingelonde[3], & sayde þus: It is publysshed to vs in ffraunce, be maner of prophecye, þat ȝif englyschmen brekyn þe knott of matrimonye, & folowyn avowtrye & spousebreche, of hem schal springe in tyme comynge a wycked seed. þat seed schal ben here chylderyn, falsely begetyn in avowterye as bastardes & false eyres; þe whiche schul multyplie so fer-forth in Inglond, þat þe peple schal be graceles, vnmyȝty in batayle, & vnstedfast in þe feyth of holy cherch. and so þei schul haue no worschiþ of oþere londys, as to þe word: god schal hatyn hem, as þei schal fynde be wreche comyng aftyrward. þerfore, þis fote of wose is deppere in synne þan ony of þe oþere feet before seyd.

Pope Boniface's prophecy about England and its adulterous race.

℄ þe vj. fote depth is whanne a man delyth wyth his wyif vnordynatly & vnkyndely[4], aȝens þe ordynaunce of kynde & of holy cherch, throw þe whiche a man may be damnyd. for

as a man may sle him-self, wyth his owne knyif,
so he may synne dedly, wyth his owne wyif.

6. The sin of lechery among married people.

þerfore, folowe þe ordre of matrimonye, & fare þou noȝt as a beste vnresonable. | for wedlok trewly knytt, trewly kept, & vsed in ordre, is of suche vertu, þat it kepyth here fleschly dede fro dedly synne. Also, ȝif þou vse þi wyif or þin husbonde as þi lemman in entent hollyche for lust, takyng non hede ne reward to þe mede, ne to þe loue, ne to þe fruyte of wedlok, ne to þe honeste, but as an vnresonable beeste takyng hede to þi luste, be ware of þe feend Asmodeus, þat slowe þe vij. hus-

[Fol. 53 a.]

Example of the fiend Asmodeus,

[1] Matt. xix. 6.

[2] Capitulum 10. Distinctio 56 [Corpus Juris Canonici, i. 222].

[3] MS. in lower and side margin: 'Narracio quasi prophesia de destructione Anglie.'

[4] MS. in margin: '6. nota periculosa.'

who slew the seven husbands of Sara.

bondys of Sare[1] þe wo*m*man on þe ferst ny3t þ*at* þei lay by here! and all was, for here husbondys mysvsed here for lust. and afte*r*ward Thobyes sone weddyd here, & þe feend had no powere ouyr hym. whi? for he vsyd his wyif in honeste, & in ordynat manere, & in tyme leeffull, & no3t all for lust.

7. Lechery between persons connected by spiritual relationship,

þe vij. fote depthe of þis wose is betwen a man & his gossybe, or betwen godfadyr & goddou3ter, or be[-twen] þe chyldryn of godfadyr & godmodyr, for þei ben gostly sustryn & bre*þe*rin.

8. blood-relationship,

þe viij. fote depthe is betwen a man & his owyn kyn, in-to þe fyfte degre. & þe nerere of kyn þei be þe deppere is þe synne.

9. or affinity.

þe ix. fote depthe is sybred of affynyte; as betwen a man & his wyves kyn, or a wo*m*man & here husbondys kyn. for whan a man hath medlyd w*yth* a wo*m*man, or a wo*m*man w*yth* a man, neyther may be weddyd to o*þere*s kyn in-to þe fyfte degre, ne medle w*yth* hem; for 3if þei don, it is incest. in þe ix. fote depthe of þis wose of leccherye, 3if a man dele w*yth* his wyves kyn, he may no3t dele w*yth* his wyif afte*r* but he synne. but sche may take of hym here dette, & no3t synne, for he is in defaw3te, & no3t sche.

10. 11. Lechery committed with, or among, clerical persons.

þe x. fote depthe is betwen a wo*m*man & a man of ordre. & þe heyere ordre, þe deppere synne. þe xj. fote depth is betwen a seculere man & a religyous wo*m*man, or a seculere wo*m*man & a relygious man. þis is a synne deppest of þe o*þere* before.

12. 13.

þe xij. fote depthe is betwen relygious man & relygious wo*m*man. þis is myche deppere sy*n*ne þan þe o*þere*. þe xiij. fote depthe of þis wose is betwen a wo*m*man & a p*re*late. þis synne is more depe for his dignyte & for his wyckyd ensau*m*ple.

14. Sodomy.

þe xiiij. fote depth is sodomye, þ*at* is, synne a3ens kynde[2], for þe whiche god reynid fyir & bru*m*ston on sodom̄ & gomor, & sanke v. cytees. þis sy*n*ne is so foul, þ*at* þe feend thynketh schame þ*er*of.

The consequences of lechery.

þis wose of leccherye in iij. fadome brede, & þis xiiij. fote depthe, caste it out of 3ou*re* pytt! for þis wose makyth þe blynd in mynde, w*yth*-oute resou*n*, takyng non hede of þin ende, no3t thynkyng of deth, ne of peyne in helle. it makyth

[1] Tobit iii. 8.

[2] MS. in margin: '14. pecc*a*t*um* sodome *contra* naturam.'

þe vnstedfast to trestyn on [god] in alle þi werkys. þou louyst non trewly but þi-self. þou desyrest long lyif to fulfylle þi lust. þou art euere redy to consente & to falle in euery falshed & wyckydnes, in euery synne & euery peryle of body & soule. god hatyth lecchoures; þei fallyn in wanhope & in dyspeyr of forȝyfnes & of mercy in here ende wel ofte, & in dyspeyr of saluacyoun. þei stynken in erthe to man, & in heuen̄ to-fore god & alle seyntys, passyng alle oþere synners. þe lecchour schal come porest to þe doom[1], for he hath sold & dystroyed in leccherye all̄ þe good þat he had, þat is, his god & alle sayntes, his body, his catel, his soule, his name, his grace, his ioye. Luᵭ xv.[2] 'Dissipauit substanciam suam in meretricibus viuendo luxuriose.'

℣ ȝif þou haue delyȝt or a lust | in þi flesch to leccherye, & þi wyl acorde noȝt þerto, it is venyal synne, ȝif þi delyȝt dure noȝt, wyth delyberacyoun. ȝif þi wyll̄ folwe after þi delyȝt, & is weel apayed & plesyd in þat delyȝt, for to dure þerin; þowȝ þi wyll̄ consente noȝt to þe dede, it is dedly synne. Also, ȝif of þi lust þi delyȝt come sodeynly, wyth-oute delyberacyoun, and þe wyll̄ of þi flesch consente to þat delyȝt in þe ferst steryng, it is venyal synne. Also, whan þou, in herte or in syȝt, thynkest, heryst, or seest, an-oþer persone, for þat ende & for þat entent to coueytin him or here to þi lust, it is dedly synne. Mat. v.[3] 'Qui viderit mulierem ad concupiscendum, eciam iam mechatus est eam in corde suo.' And whanne þou consentyst ful to þe dede of leccherie, wyth full̄ wyll, þowȝ þe dede be noȝt do, it is dedly synne. whan þou, wyth wowyng woordys, styrest oþere to þi lust, it is dedly synne, þof þe dede be noȝt do. whan þou kyssyst, halsyst, towchyst or gropyst, hem þat longyn noȝt to þe for delyȝt & lust in þi-self, or for þat ende to steryn hem to þi lust, or for to steryn hem to coueytin þe to here lust, þof þe dede be noȝt do, it is dedly synne. [Fol. 53 b.] Sins of lechery, deadly and venial.

þerfore, caste out of þi pyt of luste þis wose of leccherye, Cast out the ooze of Lechery

[1] MS. in margin: 'luxuriosus pauper veniet ad judicium. nota quare, quia dissipauit substanciam suam.'

[2] Luke xv. 13; *in meretricibus* from verse 30. [3] Matt. v. 28.

*w*yth alle his circu*m*staun*ces* in brede & depthe! caste out leccherous thou3tes, wylles, desyres, dely3tes, leccherous woordys, wowyn̄ges, leccherous sy3tes, leccherous maners, as kyssynges, felynges, derñ syngynges, gay aray, nyce chere, leccher*ous* songys of loue p*aramour*, & letter*ys* of loue! & caste out þe dede of leccherie, & þanne is þe pytt of þi body clene fro þe vij. part of wose, þ*at* is, fro þe vij. dedly synne. for þou þ*at* art in þis wose of leccherie & of þe o*þere* vj. dedly sy*nnes*, whiche I haue told þe here-beforn in dyverse dayes, þou mayst seyn, 'Infixus su*m* in limo p*rofundi*[1].' I am fyched faste in depe wose. þe nedyth to crye to god, 'Eripe me de luto, vt no*n* infigar[2]!' lord delyu*ere* me out of þis wose, þ*at* I styke no3t fast þ*er*-in! for 3if þou styke faste in þe wose of þe vij. dedly sy*nnes*, wat*yr* of þe grete curs schal ou*er*-flowe þe, & drenche þi soule. for in þe wose of þe vij. dedly synnes þou hast made wayes of entre to manye waterys of cursyng*es* in-to þi pytt. 'Viam fecisti in luto aquar*um* multar*um*[3].' Caste oute þis wose of þe vij. dedly synnes, þ*at* þe water of curse entre no3t þi pytt to drenche þi soule!

and of all the deadly sins!

Recapitulation of the vices most in use, as flattery,

caste out flat*er*yng[4]! 3if þou flatyr*e* an-o*þer* in his sy*nne*, and praysest hym in euyl dede, þou sy*nnest* dedly. þe tunge of þe flaterer*e* harmyth more þan þe swerd of þe smytere. Vt scribit*ur*, 'Plus nocet lingua adulatoris, q*uam* gladius p*ercus*sor*is*.' 3if þou flatere an-o*þer* in entent to harmyn hi*m*, or to dysseyuyn him, þou synnest dedly. 3if þi flaterynge be cause of occasyou*n* of an-o*þer*es synne, & no3t þin entent to don hym synne, þa*n*ne þi flat*er*yng is venyal synne, but 3if þe synne þ*at* folowyth of þe occasiou*n* of þi flaterynge be more greuo*us*. 3if þou flatere o*þere* only for dely3t to plese him, or for to fle harme, or for to coueyte a thyng þ*at* is nedefull̄ or leeffull̄, þi flaterynge þa*n*ne is venyal.

hypocrisy,

In ypoc*r*isie[5], whan þou chargyst no3t, ne desyrest no3t, to haue holynes, but þou coueytist to ben holdyn holy, it is dedly synne. 3if þou feyne þe holy, þ*at* þou my3t þ*er*by dysseyue þe peple be þi fals techyng as lollardys don, þa*n*ne synnest þou

[1] Ps. lxviii. 3. [2] Ps. lxviii. 15; cf. p. 2. [3] Hab. iii. 15.
[4] MS. in margin: 'flaterynge.' [5] MS. in margin: 'ypocrisie.'

dedly. or ȝif þou feynyst þe holy þat art vnworthy, for to gete þe a benefyce or oþer temperall godys, for non oþer ende but for þat corrupt entent, þou synnest dedly. ȝif þou feyne þe holy only for delyȝte | & for noȝt ellys, it is venyal synne. ȝif þou [Fol. 54 a.] feyne þe holyere þan þou art, for to be releuyd in þi gret nede, it is venyal synne. ȝif þou plese & flatere þe peple for to norysche loue, þat þou myȝte gostly fruyten in hem, it is leeffull. ȝif þou plese hem in synne for vayngloryе or lucre, it is dedly synne.

Precyous clothyng & aray in munkys & in relygiouse[1], whan it is vnsemly to here degre, & is in manere of euyll lyueris dysgysed; or ellys, whan þei leuyn here habyte, & takyn seculere clothys, but it be in cause of nede or in suche wyse þat þe lawe excusyth; or ellys, whanne superfluyte of swyche precyous clothyng comyth of dampnable pride; or ellys, it is ordeynyd to styrre oþere to leccherie; all þis is dedly synne. ȝif þe wyif do so to plesyn here husbonde, þanne it is no dedly synne, but ȝif þe husbonde forbydde here suche aray. vanity.

In pleying, whan þou spekyst foule woordys, or woordys þat deryn þi neyȝboure; or whan playes arn hantyd in vndewe places & in vndewe tyme, or are pleyid of suche personys þat it longyth not to. on þis wyse, sumtyme, it is dedly synne, for þe gret affecte to þe play, þat for þat delyȝt in þis play he doth aȝens þe comaundment of god & of holy cherch. ȝif þou vse to go to daunses, vt *dicunt* Raymundus & *Wilelmus*[2] in glossa, for to stire þi-self or oþere to synne of leccherye, þou synnest dedly. & ȝif þou vsyst it ofte, þof it be noȝt for þat entent because oþere may be steryd þerby to synne, þou dost dedly synne. ȝif þou sodaynly, in angre & dyssese, & ellys recchelesly, brekyst out woordys of vnworschype to god, *wyth*-outen delyberacioun, takyng non heed to þe menyng of þo woordys, it is venyall synne. ȝif þou do so *wyth* delyberacyoun, & takyng hede to þe menyng of þo woordys, or ellys of a fals custom in vse sayst suche irreuerent woordys of blasfemye, it is dedly gambling, dancing, swearing.

[1] MS. in margin: 'vestura monachorum & aliorum.'

[2] Raymond of Peniafort and William of Rennes. See p. 18, note 5. MS. in margin: 'nota de choreis quod est peccatum mortale.'

synne. hec omnia ex dictis sancti Thome ij^{a}. ij^{e}., diuersis argumentis[1]; & in tractatu de veritate, libro vj^{o}.[2]

St. Augustin's list of the venial sins most in use.

caste out þis wose of venyall synnes & dedly also[3]. Seynt Austyn seyth, venyall synnes arn þise most in vse: when þou etyst or drynkest ony tyme more þanne[4] þe nedyth[5]; or spekyst scharpely to þe pore þat askyn good at þi dore; & etyst, whan tyme were to fastyn, erly or late, in þin helthe; whanne þou lyste in slepe, & wylt noȝt ryse, & comyst to late to goddys seruyse in holy-dayes, þou preyest wyth-oute deuocyoun & delyȝte; þou vsyst þi wyif most for lust & noȝt for fruyte; & visytest selde pore folc, seke & prisoners, & oþere in tribulacyoun; ne helpyst but selde soulys in purgatorye, wyth prayere & almesse-dede; ne þou wylt noȝt acordyn hem þat arn in debate, vp-on þi powere; & whan þou spekyst ouyr-bytterly to an-oþer; & whan þou flateryst more þan[4] þe[6] nedyth; & whanne þou iangelyst in cherch, or thynkest vanytees; & whanne þou art sone wroth; & whanne þou sweryst lyȝtely, & brekyst þin othe; & whanne þou waryest ony man causeles, whan þou spekyst wykednesse in euyl suspycyoun. þise synnes, venyall & oþere, caste out of ȝoure pytt, & alle dedly synnes, þat ȝe perysshe noȝt & synke in þis wose!

[*A Lecherous Woman chased by the Fiends of Hell.*]

A woman who had led a lecherous life.

A leccherous womman[7] all here lyve, on here dedebedde, sche dyde here clowtyn a peyre of schoon, & badde here freendys þat sche schulde be schod þerwyth & beryed. sche was beryed þerwyth. in þe nyȝt folwyng, be þe monelyȝt, a knyȝt of þat same toun cam ry-|dyng homwarde, wyth his man. aȝens hym

[Fol. 54 b.]

[1] Cf. p. 79, note 1.

[2] Full title: De veritate catholicæ fidei contra gentiles, or Summa contra gentiles. As there are only four books, the quotation of liber vi. must be a slip of the pen. Cf. Migne, Thomas Aquinas. Paris, 1860.

[3] MS. in margin: 'peccata venialia & mortalia.'

[4] Added in margin by later hand.

[5] MS. *nedyst*, due to the confusion of the personal and impersonal constructions *þou nedyst* and *þe nedyth*. Cf. L. Kellner's Introduction to Caxton's Blanchardyn and Eglantine, E. E. T. S. lviii. p. xlix.

[6] *þe* omitted in MS. Cf. the preceding note.

[7] MS. in margin: 'narracio De muliere luxuriosa.'

kam þis deed wo*m*man crying, & seyde, 'helpe me kny3t!' þe kny3t ly3t dou*n*, & made a sercle, w*yth* his swerde, & took to him þat dede wo*m*man in-to þat sercle, w*yth* here smok & clowtyd schoon. he knewe here wel. sche tolde hym þat sche was deed, & feendys p*ur*sewyd here. þei herdyn fro ferre þe voys of feendys lyche þe voys of hunters & of here hou*n*dys, w*yth* orryble hornys & cryes. sche tremelyd for drede, & told þe kny3t, 'now come feendys to haue me to helle for synne of leccherie, & for p*r*ide, envie, slouthe, coueytise, glotonye, & hate.' þe kny3t took his hors to his man, & helde his swerd drawyn in his ry3t hand, & he helde here in his left hand be here heer, wou*n*dyn aboutyn his left arm. þe helle-hunte*r*e, w*yth* his helle-hou*n*dys, com̃ ny. þe dede wo*m*man seyde to þe kny3t, 'late me renne! lo, þei come!' þe kny3t helde here stylle. sche drewe harde & ofte to gon fro þe kny3t. At þe laste, sche gaf a brayde, þat here heer lefte a-boute þe kny3tes arme, & sche ran away. þe feendys huntedyn aft*er*, & all for-rentyn here, & for-brentyn here, & leydin here ou*er*-thwert on a brennyng feend, & so, w*yth* horrible cry, born here in-to helle. On þe morwe, þe kny3t dyd opyn here graue, & fond þe heer of here heed plukkyd of, & put þe heer þat was abowtyn his arm, to here heued, & seyde to þe peple, 'þis was here heer.' & he tolde hem all to-gydere how sche mette hym, & how þe feendys born here to helle for here leccherie & o*þ*ere synnes, be-cause sche wolde no3t leve here synne & dyed vncontrite.

was, after her death, pursued by fiends.

A knight, seizing her by the hair, protected her with his sword.

But she was so frightened that she tore herself away, and left her hair around his arm.

The fiends caught her, and took her to Hell.

In the morning, the knight had her grave opened, and restored her hair.

*þ*erfore, caste out þis wose of synne, w*yth* a skete of con-tricyou*n*, wyth a scauel of confessiou*n*, & w*yth* a schouyl of satisfaccyou*n*, of whiche thre I schal telle 3ow an-o*þ*er tyme! for whoso castyth out synne, w*yth* þise thre instrumentys of penau*n*ce, synne schal voyde, grace schal entre, & þe kyngdam of heuene schal neyghin. 'Penitenci*a*m agite, appropinquabit en*i*m regnu*m* celoru*m*[1].'

Cleanse your conscience with contrition, confession, and satisfaction!

To þis kyngdom̃ brynge he 3ou & me,
þat for vs deyid on rode-tre. Amen.

[1] Matt. iv. 17.

Ca*pitulum* xxv^m^.

De contrici*one*.

I HAUE told 3ou here bi-forn of 3*oure* wat*yr* in 3*oure* pytt stynkyng & corrupt, þat is, þe wat*yr* of þe sentens of þe gret curs in þe pytt of 3*oure* lusty body. I haue told 3*ou* also of þe scope to scope out w*yth* þat corrupt wat*yr* of curs. I haue told 3ou also of þe wose in 3*oure* pytt, þat is, þe vij. dedly synnes in 3oure conscyens. And now I schal telle 3ou where-w*yth* þis wose of syn*ne* muste be cast out of 3*oure* pytt of 3*oure* conscyens. ffirst þe nesch wose muste be cast out w*yth* a skete, & after-ward þe hard wose w*yth* a skauel, & after þat þe cro*m*mys of þe wose w*yth* a schouyll[1].

I have told you before how to scoop out the water of the curse.

Now I shall tell you how to cast out the ooze of deadly sin, with the 'skeet' of contrition, the 'skavel' of confession, and the 'shovel' of satisfaction.

Description of a skeet.

Of þe skete I shal telle 3ou þis day. þis skeet is sorwe of herte, þat is, contricyou*n* for þi syn*ne*. A skete is opyn a-forn, redy to deluyn in-to þe nesch wose, & redy to delyuer*e* it out. A skete also sumdel, in þe heuyd, is raysed & reryd on bothe sydes; for ellys it my3t no3t receyvin but lytel wose for scheldehed, for to castyn it out. Also þe heved of a skete, in þe bothme, is hoole, & ellys þe wose wolde no3t abyden þer*in* to ben cast out, but it schulde fallen dou*n* a3en thrugh þe skete in-to þe pytt. | Also a skete hath a long handle to be holdyn by, w*yth* ma*n*nys handys, for to werkyn þerwyth. Ry3t so, sorwe of herte[2] for þi synne muste haue þise same pr*o*pyrtees of a skete: fyrst, p*r*incepally in þe heuyd of þi contr*ic*you*n* a-forn, þat is, a-forn alle o*þ*ere sorwys, þi sorwe muste be al opyn to god-ward, hauyng most sorwe in þin herte for þi synne, for þou hast wretthyd þi god. 3if þou were weddyd to a kyng, þat art but a beggere, & þou were dyffoulyd w*yth* an-o*þ*er wyttyng þi lord, þou gretly offendyst hym, & aw3tyst to haue a gret sorwe þerfore, *secundum* Watertoun[3];

[Fol. 55 a.]

As the skeet is open in front, so must your contrition be open towards God,

[1] MS. in margin: 'no*ta* de scauel & de skete.'

[2] MS. in margin: '*contricio* & *eius condicio*.'

[3] Fabricius, Bibliotheca Med. et Inf. Latinitatis, tom. v. p. 103, refers to Lucas Waddingus, Scriptores ordinis minorum, p. 262, where we find:

myche more owyst þou to haue þat art weddyd to þe kyng of heuen in þi baptem, & afterward art dyffoulyd w*yth* þe feend in dedly synne. for why? for þou wretthyst horrybly god, þin husbonde, þat made þe, & bou3t þe w*yth* his blood & w*yth* his deth, & brou3t þe vp of nou3t. God pleyneth him be his *pro*phete Osee xij.[1] 'Ma*n*nes soule hath styred me to wretthe.' why so? for Exo[*dus*] xij.[2], 'þou hast forsake þi god þat begat þe, þou hast for3ete þi lord þat made þe to his lyknes, & bou3t þe w*yth* his *pre*cyous blood.' *Prim*a pe[*tri*] ij°.[3] þ*er*for, in þe heued of þi skete of contricyou*n* afore, þat is, a-fore alle sorwys, make þi contricyou*n* most opyn in sorwe for wretthyng of þi god! 'Scito & vide, q*uia* amaru*m* est te dereliq*uisse* d*omin*um deu*m* tuu*m*.' Jere*mie* ij°.[4] knowe þou & se þat most sorwe-full & most bytter it is þe to forsake þi god in dedly synne.

for you have made Him wroth.

℣ þe ry3t syde of þi skete of cont*ri*cyou*n*[5] muste be reryd to heuen-ward, w*yth* a full sorwe in herte; for þou hast lost, be þi synne, þe blysse of heuen. for 3if þou deye in dedly synne, þou hast lost þe blysse of heuen, j. cor. vj.[6] 'Iniqui regnu*m* dei non possidebu*nt*.' þou mayst seye, allas to me, my dwellyng-place of heuen is alyenyd fro me! Ps.[7] 'heu m*ihi*, q*uia* incolat*us* meus p*ro*longat*us est*'; & tr*e*. iij.[8], Oure heritage of blysse is turnyd fro vs to alyenys. here wyll we sytten vp-on þe flood of synnes & lustys in þis world, thynkyng of heuen, whiche we haue lost for our*e* synne. we mowe sorwe sore & wepyn þat we haue lost our*e* herytage of heuen. Ps.[9] 'Sup*er* flu*m*ina babilonis illic sedim*us*, & fleuim*us*, d*um* recordarem*ur* tui, syon.'

As the skeet is raised on both sides, so must your contrition be directed towards Heaven, which you have lost,

℣ þe left syde of þi skete of contricyou*n*[10] muste be raysed vp,

Nicolaus ab Aquavilla, siue *Aquaevillanus*, edidit: Sermones de Nativitate. Sermones de Sanctis. Sermones de Tempore per anni circulum. Viuebat anno 1317 (cf. pp. 280, 287, where he is called Ioannes (*sic*) de Aquaria Villa). Tanner, Bibliothecae, p. 46, quotes an edition by M. Makerel. Paris, 1520, 4to.

[1] Hosea xii. 14. [2] Mistaken for Deut. xxxii. 18.
[3] 1 Peter i. 19 (?). [4] Jer. ii. 19.
[5] MS. in margin: 'dext*ra pars* contricion*is*.'
[6] 1 Cor. vi. 9. [7] Ps. cxix. 5. [8] Lament. of Jer. v. 2.
[9] Ps. cxxxvi. 1. [10] MS. in margin: 'Sinistr*a pars* contricionis.'

and towards your soul, which is turned into the likeness of the Devil.

wyth gret sorwe, to þi soule-ward, þat thruȝ synne it is turnyd fro þe lyknes of þi god in-to a foulere lyknes þan þe deuyll[1]. for seynt Austyn seyth de arra anime, ȝif þou seyȝ þe feend in his lyknes on þin oo syde, & þi soule in dedly synne on þin oþer syde in his[2] lyknes, þou woldyst fle fro þi soule for drede to þe deuyl, be-cause þi soule in dedly synne is foulere þan þe deuyl. þanne nedyth þe in þe lefte syde of þi skete of contrycyoun raysyn vp & hevyn þi sorwe for þi synne, þat makyth þi soule so blak & foulere þan þe feend. Miche iiij.[3] 'Dole & satage filia syon.'

The bottom of the skeet is deep, and so must be your contrition.

þe bothme, þat is, þe depthe of þi skete of contricyoun muste be depe in sorwe downward, to helle-warde, thynkyng how þou for þi synne art boundyn to þe pytt of helle for euere, ȝif þou deye wyth-oute sorwe. Ezech. xviij.[4] 'Anima que peccauerit, ipsa morte morietur.' þanne nedyth þe to lokyn þat þi skete of contricyoun, in þe bothme, in þe ground, in þe depthe of þin herte, be depe, þat is for to seyn, loke it be euere | duryng in-to þi lyves ende. Ps.[5] 'dolor meus in conspectu meo semper.' ffor seynt Austyn seyth, who-so wyll euere enioyen in mercy, grace, & in forȝyfnes, he owyth neuere cese to sorwe for his synne. 'Nunquam debet desinere dolere de culpa, qui semper vult gaudere de venia.'

[Fol. 55 b.]

The skeet has a handle of 7 spans in length; so must contrition have 7 qualities, namely,

1. it must be premeditated,

þe heuyd of þis skete of contricyoun muste haue an handyll þer-on, vij. spanne long[6]; þe ferst spanne muste be forthowȝt in thynkyng of þi synnes be-forn, wyth a full vysement, to brynge hem to þi mynde. Ysa. xxxvij.[7] 'Recogitabo'—pro peccato meo. þou schalt noȝt haue sorwefull mynde in þin herte for þi good & for þi gold, but for þi synne, & noȝt for þi bely. and þis mynde in þin herte for þi synne muste be duryng. Ps.[8] 'Meditacio cordis mei in conspectu meo semper.' þe secunde spanne lengthe of þe handyll of þi skete of contricyoun muste be priue, noȝt

2. secret,

[1] MS. in margin: 'nota bene. anima in peccato mortali peior est diabolo.' Parts of this note are re-written beneath in another hand.

[2] Scil. soules lyknes. For masculine use of *soul*, cf. p. 2, line 11.

[3] Micah iv. 10. [4] Ezech. xviii. 20. [5] Ps. xxxvii. 18.

[6] MS. in margin: 'nota nota.' [7] Isa. xxxviii. 15.

[8] Ps. xviii. (xix). 15.

opyn in syȝt of alle men, but priue to god alone. Isa. xxxvij°. 'Recogitabo tibi.' þe iij. spanne lengthe muste be holehede, þat þi sorwe be hole for alle þi synnes to-gedere. breke noȝt þis handle, to sorwe for summe synnes, & for summe synnes enioyen! Isa. xxxvij. 'Recogitabo tibi omnes'—non dicit aliquos. þe iiij. spanne lengthe of þe handle of þi skeet of contricyoun is ordre, þat is, thynk in mynde þe ordre of all þi lyvyng, how synfull it hath be, and mysspendyd to þe vnworschiꝑ of god & plesauns of þe deuyl, & in dampnacyoun of þi soule; þat is, thynk in þi ȝouthe, in þi myd-age, & in þin age, and thynk also by ordre all þe tymes of þe ȝere, how þou hast mysspendyd hem in synne & in euyll gouernaunce; þat is, both wynter & somyr, heruyst & lentoun, fastyng dayes, holyday & werkedayes. loke, in þe handyll of þi skete of contricyoun, þat þou kepe þis ordre in þi contricyoun, wyth a sorwefull herte! Ysa. xxxvij. 'Recogitabo tibi omnes annos.' Isaye seyth, I schal thynke to þe all þe ordre of þe ȝerys. ¶ þe v. spanne lengthe of þe handle of þi skeet in contricyoun muste be propyrhede; þat is to sayn, thynke of þin owen propre synnes & noȝt on oþere mennys. þerfore Ysaye seyth, xxxvij. 'Recogitabo tibi omnes annos meos'—non dicit alienos. I schal thynke to þe, god, alle myn ȝerys of synne; he seyȝt noȝt of all oþerys ȝeris. þe vj. spanne of þi skeet in contricyoun muste be bytter moornyng for þi synne, noȝt leyȝhyng ne enioying of þi synne, but in bytter heuynes. Ysa. predicitur: 'Recogitabo tibi omnes annos meos in amaritudine'—non enim dicit in gaudio & exultacione. þe vij. spanne of lengthe of þi skeet in contricyoun is Inly-hede; þat is, inly sorwe for þi synne in þe herte, & noȝt in þe chere, feyned outwarde, to þe syȝt of þe peple, & no sorwe inward. Ysa. predicitur: 'Recogitabo tibi omnes annos meos in amaritudine anime mee'—non dicit in amaritudine vultus mei. Johel[1] seyth, ij°. capitulo, 'Rendyth ȝoure hertys & noȝt ȝoure clothys!' leyȝhyng & enioyng in a seke body is sygne of deth, wepyng & sorwe is sygne of lyif; Ryght so, in a synfull persone leyȝhing & ioying for his synne is signe of dampnacyoun, and wepyng & sorwe for

3. it must be complete, comprising all your sins; 4. in order according to the events of your life; 5. concerning none but your own sins; 6. it must be sorrowful, 7. felt inwardly, not shown outwardly.

[1] Joel ii. 13.

his synne is signe of saluacyoun. Ysa. xxxix.[1] 'Ecce in pace amaritudo mea amarissima est.' My byttere wepyng for my
[Fol. 56 a.] synne schal saue me in endles pees. Luc. xij.[2] 'Nolite | flere super me, sed super vosmet ipsos flete!' wepyth for 3oure owen synnes vp-on 3oure-self, & wepyth no3t vp-on me!

If the skeet of contrition have all those qualities,

3if þe skete of contricyoun in þe heued, þat is, in þe begynnyng be opyn a-forn to god-ward, þat principally for wretthyng of hym þou art sory in herte; & on þe ryght syde þin herte is raysyd in sorwe in heueneward, for þat is lost fro þe thrugh þi synne; & on þe left syde þin herte is raysed in sorwe to þi soule-ward; And 3if þin herte be depe in dewryng dounwarde to helleward, þat is, depe in sorwe & duryng, for þou art dampnyd thedyr for þi synne; And also 3if þe handle of þi contricyoun be vij. spanne lengthe, þat is, 3if it haue þe vij. propyrtees forseyde, þat is to seyne, 3if þe contricyoun for þi synne haue a forthow3t, & be pryue to god alone, & hole repentaunce for alle þi synnes, & ordre of alle þi lyvyng rehersyd in þi mynde, & mynde of þin owne synnes, & nou3t of oþers synnes, & bytternesse in sorwe in herte, & no3t feynyd in chere;

then it is fit to cast out the ooze of deadly sin.

þanne hast þou a good skete to caste wyth out of þi pytt þe nesch wose of þe vij. dedly synnes. for þis skeet of contricyoun castyth oute wose of synne, 3if þi wyll be full to be schreuyn afterward alssone as þou mayst goodly be schreuyn, & *secundum Ricardum*[3], in trewe penaunce alle synnes, grete & smale, are don awey, þat is, in contricyoun, schryfte, & satisfaccyoun. And whan schryfte may no3t ben had, ne satysfaccyoun may no3t be don, for schort tyme, or for pouerte; þanne 'Sola contricio delet peccatum,' þanne perfy3t sorwe doth awey alle synnes.

[*The Salvation of an Incestuous Daughter.*]

A young woman sinned with her father. Afterwards, she slew him, and became a harlot.

Exaumple[4]. A 3ong womman synned wyth here fadyr. þe modyr wyst it, & repreuyd here dow3tyr. þe dowtyr slewe here fadyr, & afterward was a comoun womman, long tyme. at a

[1] Isa. xxxviii. 17. [2] Luke xxiii. 28. [3] Cf. p. 52, note 3.
[4] MS. in margin: 'exemplum siue narracio.'

sermoun, sche herde preche þat þe mercy of god was a-boue all synnes to hem þat arn ful sory for here synnes. in þo woordys of þe frere, here herte braste for sorwe of here synnes, & dyed. after þat sche [was] beryed, ros out of here graue a fayr tre wretyn aboute in euery leef, wyth letters of gold; wyth þis scripture: 'vere, iustus es, domine, misericors, & graciosus.' Trewly, þou god art ryȝtfull, mercyfull, & gracyous. þe roote of þis tre sprang out of herte. here herte was clouyn in two partyes. in þe o partye was wrotyn, wyth letters of gold, þis scripture: 'Conuertisti planctum meum in gaudium[1].' þou god hast turnyd my sorwe in-to ioye. In þe oþer partye was wretyn þis: 'Circumdedisti me leticia[1].' þou god hast sett me alabowte wyth endles gladnes.

When she heard in a sermon that contrition could win the mercy of God, her heart broke for sorrow.

And a tree rose from her grave saying that she had found forgiveness of her sins.

þerfore, wyth þis skeet of sorwe in ȝoure herte, casteth out ȝoure wose of synne als sche dede, & þanne schal ȝoure sorwe for ȝoure synne be chaungyd & turnyd in-to endles ioye & solace. To whych ioye &c.

Capitulum xxvj^m^.

De contricione[2].

AFREENDYS, þe oþer day I tolde ȝow þat contrycyoun was a skeet wherwyth ȝe-mowe castyn out þe wose of ȝoure dedly synne to make clene þe pytt of ȝoure | conscyens. but [Fol. 56 b.]
þis skeet of contricyoun castyth noȝt clene out synne, but þi purpos & þi wyll be full to be schrevyn after as sone as þou myȝt, & also of full wyll to do penauns for þi synne, & to make restitucyoun vp-on þi powere, & in purpos to forsake þi synne; ellys art þou noȝt able ne dysposyd to haue mercy, for þi contricyoun avayleth þe noȝt but schryfte & satysfaccyoun be don, ȝif þou haue power, tyme, & space. And ȝif þi power is poore,

Contrition must be followed by confession and satisfaction.

[1] Ps. xxix. 12.

[2] MS. in margin: 'nota bene de *contricione*, confessione, & [satisfaccione].'

If time or power are insufficient,

& þi tyme so schort, þat þou mayst neyther be schreuyn ne make restitucyoun, 3it, in þi contricyoun, be of wyll to do it, 3if þou my3t, and þanne 'Sola contricio delet peccatum,' þanne, in þat wyll, þi perfy3t sorwe doth awey þi[1] synne. for in þat wyll & in þat purpos, þi full wyll stondyth in þe stede of þe dede of confessioun and of satysfaccyoun in þi parfy3t sorwe for þi synne.

the good will stands for the deed.

But I putte þis cas; þou art contryte & sory in herte for þi synne and in full purpos to be schrevyn, & to make satysfaccyoun, þat sorwe doth awey þi synne don be-fore, for euere; but afterward þou comyst to swiche place & to such my3t, þat þou mayst be schreuyn, & mayst make satysfaccyoun[2], and þanne wylt þou no3t, þanne þi synne don awey be-forn in þi contricyoun, turneth no3t þanne a3en to þi soule, but þou fallyst in-to a newe dedly synne, be-cause þou fulfyllest no3t þi first purpos & þi ferst wyll to be schreuyn & to makyn amendys. And 3if þi sorwe be neuere so grete, & þou wylt no3t be schreuyn, & do penaunce, ne make amendys, þe synne is stylle in þi soule, for þi sorwe þanne castyth it no3t out. perfore, takyth þis skeet of contricyoun, & begynne þerwyth to castyn oute 3oure wose of synne, & hauyth purpos þerwyth to be schrewyn & to makyn amendys, whan 3e mown. Mat. v°[3] 'Beati qui lugent, quum ipsi consolabuntur,' blyssyd are þei þat sorwe for here synne, for þei schal be comfortyd. 'Ve vobis, qui ridetis, quia flebitis[4],' Wo to 3ou & curse, þat ley3hin & enioyen for 3oure synne, for 3e schul wepe in helle-smoke[5]. As longe as þi soule is in þi body, þou mayst haue repentaunce & sorwe in herte for þi synne, 3if þou haue grace, & þi sorwe may be so gret & so parfy3t, þat it schal don awey synne, & schortyn þe peyne, as it dyde þe theef on þe crosse.

He who has time and power to confess and restore, and he does not do so, falls into deadly sin again.

If contrition be hindered by the pangs of death,

But I putte þis caas; þou lyste so longe in þi synne, & wylt no3t leve, þat þou hast no grace to haue parfy3t sorwe; or for peyne of syknesse, or for lesyng þi wyttes & þi resoun in þi deying or a-forn þi deying; or, þof þi sorwe be grete, & þou

[1] Added in margin.

[2] MS. in margin: 'nota bene de satisfaccione.'

[3] Matt. v. 5.

[4] Luc. vi. 25.

[5] MS. in margin: 'exemplum bonum.'

purpose, ȝif þou lyve, to turne aȝen to þi synne; or ȝif þou wystest lyif, þou woldyst noȝt sorwe for þi synne[1], ne be schreue, ne make restitucyoun; or ellys þou abydest so longe, tyl þe soule is out of þi body: þanne, in alle þise thynges forseyde, þi sorwe & penaunce auayleth þe nouȝt, for it is noȝt fruytefull to þi saluacyoun, it comyth to late, *secundum* Damascenum[2]. ȝif þou haue swiche grace in ȝouthe, or age, or in deying, | þat [Fol. 57 a.] þou sorwyst for alle þi synnes, & þi sorwe is more for þat þou hast so longe abyden þere-in, & so vnkyndely and falsely wretthyd þi god, þan it is for dreed of deth or for dreed of helle, thynkyng þat þou hadde leuere goddys loue & noȝt a synned & ben in helle, þan for to haue don þi synne, & had wretthe of god, & ben in heuen; and thynkyng, þof þou wystest to lyve & to skape þi deth, þou haddyst leuere to chese to do ony penaunce, or to suffere ony dyssese or myscheef, þan to don aȝen ony dedly synne; and ȝif þou haue a full wyll þer-wyth to be schreue, ȝif þou myȝt, & to make amendys, as ferfurth as þou myȝt; þanne, *wyth*-oute doute, þat sorwe schal be þi saluacyoun, þowȝ it be in þe laste ende of þi lyif, so þe soule be þanne in þi body, for ellys it were to late.

or be not serious
or come too late,
then it shall be unavailing for salvation.
But if thy sorrow be not produced
by the fear of death but by upright repentance,
it shall save thee.

℄ But manye now in þise dayes faylen þis *grace* in syknes in here ende[3] for to haue *par*fyȝt sorwe, & desyre to be schreue, or dyspose hem to makyn amendys. for þei abyde so longe, tyl here wyttes are gon, & here resoun. deuocyoun haue þei non. here speche fayleth. here dreed is go. speke to hem, styrre hem to gode, þey schewe no signe of *ver*ray repentaunce, but lye stylle as a beste, *wyth*-oute swetnes & dreed to godwarde & to here soule. Counseyle hem to restore here dettys, here wrongys to þe cherch, to þe dede, or to þe qwyke, þat wyl þei noȝt do. why? for þei haue no *grace* þerto. for, ȝif þei payedyn, & restoryd aȝen, þat þei haue falsly wyth-holdyn, þei schulde be seuyd; *per*fore þei wyll noȝt do so, to be sauyd, but þey robbyn

Now-a-days people have no grace to repent in time;

[1] MS. in margin: 'nota bene.'

[2] Scil. Ioannes Damascenus, author of the Vita BB. Barlaam et Josaphat. Migne, vol. 73.

[3] MS. in margin: 'nota bene.'

they prefer leaving

seynt Petyr, & ȝeuyn it seynt poule. þat þei falsely haue gettyn ¶
fro holy cherch̄, fro here curatys, fro here neȝhbourys, þat schal
noȝt be restoryd aȝen to hem þe same persones, but it schal be

their fortunes to convents and to the poor, and they do alms with the money of strangers.

ȝouen to oþere persones þat haue no skyl þerto, as to frerys & 4
howsys of relygioun, & to poore folk. so þat of oþere mennys
good þou ȝeuyst þin almes in þin ende, nouȝt to þe ownerys but
to alyenis. as ȝif I robbyd þe of þi good, & ȝeue it to an-oþer
man; what amendys do I to þe in þat dede? as salomon[1] seyth, 8
þere vj. or x. prayen for þe on þat oo syde, ccc. cryen vengaunce[2]
vp-on þe on þe oþer syde. þou makyst hem to leyȝhe whom
þou releuyst wyth oþeres good, & makyst hem to wepe whom
þou wyth-holdyst here good; *secundum* Abuyle[3]. þis contricyoun 12
in þin ende & þin almes is a iape to god & dampnacyoun to þi
sowle. þerfore, be sory for þi synne, & restore þi dette & þi
wrong to hem whom þou hast hynderyd or harmyd, or be in
wyll̄ þerto, ȝif þou were of powere, & in þi sorwe purpose full̄ 16
to forsake þi synne for euere, & loke þi sorwe be more for
wretthyng of god þan for dreed of helle, & þanne þe skeet of þi
contricyoun castyth out clene þe wose of all̄ þi synne.

[*A Young Man damned in spite of his Feigned Contrition.*] 20

A young man

Exaumple[4]. Cesarius seyth þat a ȝong man lyved in leccherye, ℭ
& was vicyous in oþere synnes. on his dedebedde, he was

confessed on his death-bed, and offered to make restoration.

schreuyn, & wepte, & proferyd to makyn amendys as ferrforth
as his catell myȝt areche. he was howselyd & anelyd, & dyed, 24

Nevertheless, he appeared to a friend as a devil.

& apperyd to oon of his frendys in lyknes of a deuyl, & seyde
he was dampnyd. his freend seyde, 'þat is wonder to me! þou
weptyst for sorwe of þi synne, þou were howselyd & anelyd as

[Fol. 57 b.]

holy cherch̄ techyth, why þanne art | þou dampnyd?' þe deede 28

His contrition had not been perfect;

answerde, & seyde, 'my wepyng & my sorwe was noȝt perfyȝt,

[1] Ecclesiasticus xxxiv. 29 (?).

[2] MS. in margin: 'nota bene de vindicta.' [3] Cf. p. 5, note 1.

[4] MS. in margin: 'Narracio de quodam iuuene luxurioso & vicioso in alijs p̄ccis̄ confessus fuit communicatus & unctus & tandem dampnatus quia voluit recidiuasse.' (The gaps of this note are filled up by means of the Index in the MS. fol. 233.)

for it was more for dreed of helle þan for sorwe of wretthyng my god. & also my conscyens telde me þat ȝif I had wyst to haue lyued, I wolde noȝt have sorwyd for my synnes, ne haue be schreue, & I thouȝte ȝif I myȝt haue scapyd my sykenes & haue lyved, I wolde haue turned aȝen to my synne. þerfore, my sorwe avayled me noȝt, but I am dampnyd for euere.

and, therefore, he was damned for ever.

þerfore, beeth ware be-tymes, & sorwyth for ȝoure synne more for þe offens of ȝoure god þan for dreed of helle! & þanne is þe skeet of ȝoure contricyoun sufficyent & spedefull to castyn out ȝoure wose of synne.

[*The Young Canon and the Jew's Daughter.*]

¶ Cesarius[1] seyth: In ingelond was a ȝong chanoun of a gret mynstre, cosyn to þe bysschop of þat same dyocyse, & he louyd a iewys dowter of þat cyte, dwellyng wyth here fadyr & modyr, and sche louyd him aȝen. but sche was kept so streyt in, wyth fadyr & modyr, þat here loue & sche myȝt noȝt come to-gydere but it were on good fryȝ-nyȝt; for, þanne, alle iewys bledyn be-nethyn for wreche of cristes deth. ffor, whan pylate seyde to þe iewys, 'I am vngylty of þe blood of crist,' þe iewys seydin aȝen to pylate, 'his blood be on vs & on alle oure chyldren!' þerfore, on good fryȝ-nyȝt, alle þe iewys lyen & bledyn be-nethyn. & þat nyȝt þe chanoun lay be þe iewys dowter. On þe satyrday, be þe morwen, þe fadyr ros be-tymes, whan his blood was staunchyd, & seyȝ þe chanoun in his dowterys bed wyth here. þe iewe durste noȝt sle hym, for he was þe bysschoppys neve, but þe iewe cryed lowde, & seyde, 'what doost þou here, þou fals cristen man? where is þi feyth?' þe chanoun ran out to his cherche, al aschamyd. þat day, he schulde rede þe bysschoppys pystell. he durste noȝt for schame be schreuyn. he stood in his vestement be-fore þe bysschop afore þe pystell. þe iewe, wyth alle neyȝbours, comyth in-to þe cherche to accuse þe chanoun to his bysschop how he lay be his dowter þat nyȝt. þanne, þat ȝonge chanoun was a-dred to a be schamyd, & was

A young canon loved the daughter of a Jew.

But they could not meet except on Good Friday night

when the Jews lie down and bleed. On Saturday morning, the Jew found his daughter with the canon.

That day the canon was to read the epistle at the bishop's (his uncle's) mass.

The Jews went into the church to accuse him publicly.

[1] MS. in margin: 'narracio.'

But the canon repented in his heart, and promised to do penance.

fulł in herte sory for his leccherye, & þat holy tyme don, & seyde in his herte, 'Lord god, helpe me þis houre, & I behote þe þat I schal be schreue, & do penaunce, & neuere do þis cursyd dede more!' þe bysschop wende þe iewys hadde come to þe cherche to a ben conuertyd, & askyd hem why þei com̄ thedyr?

And when the Jews opened their mouths, they could not speak.

þe iewys openyd here mowthys to accusen þe chanoun of his leccherye, & þei myȝt speke neuere a woord. þe bysschop wende þei hadde scornyd hym & holy cherche, & dyde hem be put out at þe dorys.

The canon entered a stricter order, and the Jewess became a nun.

þe chanoun, after, schroof hym to þe bysschop of þat synne, & entryd in-to a streytere relygyoun, & þe iewys dowtyr was baptyzed, & was a nunne.

Such is the power of contrition!

Lo, how þis skeet[1] of perfyȝt sorwe sauyd þe chanoun fro wordly schame, & [kest?] þe wose of synne owt of hym & of þe iewys dowter, & browȝt hem bothe to grace of perfyȝt lyif, & to ioye of heuen̄ in here ende. Ryȝt so, take ȝe þis skeet of fulł sorwe in herte for ȝoure synne, & make ȝou clene in grace, & it schal brynge ȝow to heuen̄-blys in ȝoure ende. To þat blysse &c̄.

[Fol. 58 a.]

Capitulum xxvij.

De confessione.

When the 'soft ooze of sin' has been cast out, with the 'skeet of contrition,' the 'hard ooze of obstinacy' must be removed, with the 'skavel of confession.'

FREENDYS, þe oþer day I telde ȝow how ȝe schulde casten out of ȝoure pytt of lustys, out of ȝoure body, þe nesch wose of dedly synne, wyth a skeet of contrycyoun; and now schal I telle ȝou how ȝe schal caste out þe hard wose of ȝoure synne, þat is, þe hard obstynacye of ȝoure synne, wyth a scauel of confessioun. for þat scauel of clene schryfte muste nedys folwe sorwe of herte, ȝyf þou mowe haue a preest, & ellys þou art out of þe weye of saluacyoun.

Simile of the treatment of a wound.

for, þowȝ deed flesch[2] be kut out of a wounde, wyth a scharp corryzie, þi wounde, þowȝ, nedyth to be pourgyd, wyth a drawyng salue; ellys it wolde rotyn & festryn aȝen. Ryȝt so, þowȝ þi dedly synne be kut out,

[1] MS. in margin: 'skeet.' [2] MS. in margin: 'exemplum bonum.'

wyth sorwe of herte, fro þe pyt of þi conscyens, 3it þi conscyens nedyth to be pourgyd, *wyth* a drawyng salue of clene schryfte, & ellys þe wou*n*de of dedly synne rotyth & festryth a3en in þi soule. ffor a doctour, hugo de *sancto* victore[1], seyth, in a bodyly soor, þow3 it be curyd fro dede flesch, *wyth* corrosyes, þ*er*e beleuyth stylle in þe sore oþer fylthes, & oþ*er* vnclennes gaderyth þ*er*-in, þat muste be purgyd out, *wyth* drawyng salue. Ry3t so, þow3 þi synne is don out of þi soule, *wyth* contricyou*n*, 3it þe wou*n*de & þe hurt of þat synne, þe filthe & þe vnclennesse, þe whiche þat synne made in þi soule, as lustys mynde, freelte of *wyth*-stondyng, custome of ofte hau*n*tyng, & suche oþ*er*e, schulde rotyn & festryn a3en in þi soule but þei were pourgyd out, *wyth* clene schryfte. þ*er*fore, crist seyth, Mat. viij.[2], 'vade, ostende te sac*er*doti!' go & schryue þe to a preest! þis schryfte muste be þi scauel to avoyde *wyth* þe hard wose of þi synne.

A scauel[3], in þe heued beforn, hath a scho of yren scharp & my3ti, & an heued hole & narow, & a long stele, an handyll. Ry3t so, þi scauel of schryfte[4] muste haue first, beforn, a scho of yren, þat is, a-forn þi schryfte þou muste haue a-[forn-]record-yng, a-forn-rehersyng, a-for-sy3t, a-forn-stodying, a-forn-avyse-ment, þat þou mowe knowe þi sy*n*nes in þi mynde, þat afte*r*ward in þi schryfte þou fayle no3t thru3 for3etynge. þ*er*fore þe Ps.[5] seyth, 'Dixi,' I haue seyd before, in recordyng, my synnes for for3etyng. 3e þat comyn to 3oure schryfte, & kan seye neu*er*e a synne þat 3e haue do, but seyn to þe preest, 'I kan no3t schryue me, good syre; aske me,' for-sothe, 3o*ur*e scauel of schryfte fayleth his scho, þat is, a-forn-recordyng of þi synne. why so? for þou recordyst no3t þi synne beforn, þ*er*fore þou for3etist þi synne, & canst no3t schryue þe. ¶ þi schryfte be examynacyou*n* of þe preest suffyseth to þi saluacyou*n*, 3if þou kun*n*e no3t schryue þe; but 3it þi mede is þe lesse, for þou wylt no3t studyen ne trauaylen to leryn for to schryue þe. 3if þou knowe þe in a synne, & wylt no3t be schreuyn þ*er*of

The 'skavel' has a shoe in front, so must your confession be preceded by re-collecting your sins.

Confession by means of the priest's examination is less expedient; but if the person confessing

[1] For Hugo de St. Victore, cf. Migne, Patr. Lat. tom. 175. p. 177.

[2] Matt. viii. 4. [3] MS. in margin: 'Scauel, q*uere* et nota.'

[4] MS. in margin: 'no*ta* de *confessione*.' [5] Ps. xxxi. 5.

knew his sin before, his confession is inefficient.

but þe preest aske þe þerof, & þanne þou seyst it to þe preest, be-cause þou knowyst it, & wylt noȝt tellyn it but þe preest aske þe, & þanne þou seyst it; þat schrifte profyȝteth þe noȝt

Also your recollection must be sharp with shame,

to þi saluacyoun, *secundum* quosdam. þis scho of recordyng þi synne muste be scharpe in schame of þi synne. ȝif þou

[Fol. 58 b.]

stood al nakyd opynly in a gret feyre, þou schuldyst | be sore a-schamyd of þi priue membrys þat alle men seen hem; myche more owyst þou to ben a-schamyd of þi synne fowl & horrible, in þe syȝt of god & of alle seyntes. Apostolus, 'Quem fructum habuistis in quibus nunc erubescitis,' Rom. vj.[1] Hugo de sancto victore seyth, schame is a gret parceĩ of amendys for þi synne. þis schame muste be so scharpe, þat þou auaunte þe noȝt for þi

and strong in will.

synne for schame. þe scho of recordyng þi synne[2] muste be myȝty, þat it breke noȝt of þe scauel for ony schame, tyl þou be schreuyn þerof. ffor salomon seyth in hise prouerbys[3], he þat schryueth him noȝt of his synnes, he schal noȝt be sauyd; he þat is schreuyn þerof, & forsakyth his synnes, he schal haue mercy. þerfore, lokyth þat þe scho of ȝoure scauel, þat is, þe recordyng of ȝoure synne, be scharp in schame & myȝti in wyll to be schreuyn. þer-fore seyth þe Psalmistre[4], 'Dixi: confitebor.' I haue seyd & recordyd my synne in scharp schame, I schal be schreuyn of my synne, wyth a myȝti wyll & desyre.

The head of the skavel is self-accusation.

þe heued of þis scauel muste be accusyng þi-self, noȝt excusyng þi-self in colouris[5], and puttyng þe defawte of þi synne on oþere persones, as þus; 'god ȝaf me no myȝt to wyth-stondyn it. oþere folk dyde me don it. It was oþerys defaute & noȝt myn. myn husbonde dede me don it, my wyif dyde me don it, or my wyif was cause þerof more þan I. temptacyouns &

Do not impute your sins to others!

sterynges of oþere dyde me don it.' towche non oþer þan þi-self! make streyȝt þis heued & narow, þat it towche þi-self & non oþere! streyȝtly accuse þi-self & non oþer! as dauid

[1] Rom. vi. 21.

[2] MS. in margin: 'þe scho of þe scauel *siue* recordacio peccatorum.'

[3] Prov. xxviii. 13. [4] Ps. xxxi. 5.

[5] MS. in margin: 'þe hede of scauel, *siue* accusacio sui ipsius non excusacio nota.'

seyde to god, 'Ego peccaui[1],' I dyde þis synne of myn owen wyckydnes. *Prouerbia* xviij.[2] 'Justus prior accusator *est* sui.' coloure noȝt þi schryft þe fayrest owtewarde, but seye aȝens þi-self as foul, as horryble, as it was do. *per*fore seyth þe Ps. 'Dixi: confitebor aduersum me,' I haue seyd my synne in herte recordynge, I schal knowe my synne in schryfte aȝens my-self.

Self-accusation must be candid

þis heued, accusacyoun in schryfte, muste be hole in symplycite; þat is, loke in þi schryfte þat it be symple & noȝt double in thynkyng oon, and tellyng an-oþer; as þou seyst to þe preest, I forsake my synne, & in þin herte þou purposyst to turne aȝen to þi synne. ne telle noȝt in þi schryfte flateryng iapys & talys, ne oþere processe þat longeth noȝt to þi schryfte; but symplely late þin herte & þi tunge acorde in one, & reherse in þi schryfte no proces but þat nedyth. for summe in schryfte schal tarye þe preest wyth sleueles talys þat no-thyng longyth to schryfte.

and plain-spoken;

℣ Also loke þat þe heued of þi scauel be hole in truthe[3], þat it be noȝt brokyn wyth lesynges & falsnes, in lying on þi-self or on oþere. And loke þi schryfte be hole to oo preest, & noȝt to manye; on gobet told to oon preest, an-oþer gobet told to an-oþer preest, is noȝt goodly. Also loke þis heued of þi scauel be hole in schryfte of alle þi synnes, þat no synne be kept vnschreuyn; for þanne were all lost. Exaumple; ȝif an hole be opyn in a schyppe, þat þe water may entryn in, þowȝ alle oþere holys of þat schyppe ben stoppyd, þe schyp̄ |drenchyth, for þat on hole is opyn; ryȝt so, in schryfte. for on dedly synne vnschreuyn þou schalt be dampnyd, þof alle þin oþere dedly synnes be schewyd in schryfte to þe preest. On a kynges borde is sett hole breed[4] & no brokyn breed. Ryȝt so, to þe kynges borde of heuen̄ sette no brokyn schryfte, but sett þeron an hole schryfte! ȝif þou haue manye dedly woundys, & alle ben curyd saaf one, ȝet þat oon wounde sleth

it must be true and complete.

delivered all to one priest.

and comprising every sin.

Simile of a leaky ship.

[Fol. 59 a.]

[1] 2 Reg. (2 Sam.) xxiv. 17. [2] Prov. xviii. 17.

[3] MS. in margin: 'þe heued of scauel siue *ve*ritas.'

[4] MS. in margin: 'ex*empl*um.'

þe. Ryȝt so, ȝif þou schryve þe of alle þi dedly synnes saue of on, þat one dedly synne schal dampne þe.

Self-accusation must be reasonable,

¶ Also loke þe heued of þi scauel be hole in discrecyoun & in resoun[1], in chargyng þi synnes after þei weyin in gretnes, noȝt in holdyng grete synnes smale, ne in heldyng smale synnes grete, but dyscretly holde hem as þei are, & as þi confessour tellyth þe, & telle þou noȝt as a fool þi gode dedys, as þus, 'I dede neuere thefte, ne leccherye, I slowe neuere man, I faste, I wake, I praye, I do penaunce.' þise gode dedys nedyn noȝt to be schewyd in schryfte, but schewe þin euele dedys in þi confessioun, & þat is discrecyoun. Ps.[2] 'Dixi: confitebor aduersum me iniusticiam'—non dicit bonitatem.

relating only your own sins, not those of others;

¶ Also þis heued of thy scauel in schryfte it muste be hole in propyrhed[3], in oo pece, noȝt brokyn in dyuerse pecys; þat is, holly accuse þi-self of þin owne propyr synnes, & breke noȝt þi schryfte in accusyng oþers synnes, as þe husbonde tellyth þe wyves defawtes, & þe wyif þe husbondys defawȝtes. telle þin owne synnes, & noȝt þi neyȝbouris synnes; for [ȝif?] þi schryfte be noȝt hole of þin owen propyr synnes, but it is brokyn in-to oþer mennys synnes, it profyteth noȝt. þerfore, say þin owne synnes, late oþere mennys be! Ps. 'Dixi: confitebor aduersum me iniusticiam meam'—non dicit alienam.

it must also be humble.

Also þe heued of þis scauel in schryfte, þat is, accusyng þi-self, it muste be hole in lownes & in worschippe, in obeying lowly to þe preest, to receyue of him mekely penaunce, his techyng & his repreuyng. and noȝt vnworschipp þou þe preest! telle þou noȝt his counseyl þat he seyde to þe in schryfte, depraue hym noȝt, lye noȝt on him, dyspise hym noȝt, carpe þou noȝt aȝens him in confessioun, wyth prowde & vnresonable woordys, refuse noȝt þi penaunce vnbuxomly! but, as to þe mynistre of god al-holy, meke þe lowe, obeye þe to him, loue him, drede hym, beleue in his woordys, worschipp hym; for þi

[1] MS. in margin: 'þe hede of þe scauel sit integrum in discrecione & in racione.'

[2] Ps. xxxi. 5.

[3] MS. in margin: 'confessio sit tua non aliena.'

schryfte is noȝt only to hym ne for him, it is for þi god & to þi god. Ps. 'Dixi: confitebor aduersum me iniusticiam meam domino'—non dicit homini, sed domino.

4 þe scho & þe heued in þis scauel of confessioun I haue teld ȝou; an-oþer day, I schal telle of þe handle þer-of.

[*A Clerk the Murderer of a Goldsmith.*]

¶ Cesarius seyth[1]: In þe cyte Accabatenci[2], a ȝung clerk poore A clerk and his sister
8 of good seyde to a goldsmyth, hys neyȝboure, þat a marchaunt was come to his hows, & wolde byen vesselꝫ & cowpys of gold & of syluer of dyuers foormys. þe goldsmyth folwyd þe clerk, allured a goldsmith into their
wyth myche vessel of gold & syluer. when he was entryd þe house, and murdered him.
12 clerkys hows, þe clerk & his sustyr slowyn hym, & threwyn hym in a gonge. seruauntys of þe goldsmythes sowȝtyn hym They were discovered,
at þe clerkys hows be suspycyoun, & foundyn hym in a gonge, slayn. | þe clerk & his suster were dampned to þe fyir be þe [Fol. 59 b.]
16 lawe. þe clerk wolde noȝt be schreuyn, & brente aꝫ to asschys. and condemned to be burnt.
his suster was schreuyn, &, be þe vertu of schryfte, was vn- The sister confessed, and was saved from the fire.
towchyd of þe fyir.

Lo, what þe scauel of shryfte dyde to here! sche was sauyd, Such is the power of shrift.
20 here brothyr was brent. þerfore, beth schreuyn of ȝoure synne, & saue ȝou fro fyir of helle to lyve in blysse! Ad quod &c.

Capitulum xxviijm.

De confessione.

25 THE oþer day, I telde þat schryfte was a scauel, to caste þe harde wose of ȝoure synne out of ȝoure pytt of lustys. þe two partys of þis scauel of confessioun, I haue told ȝow, þat is, þe scho & þe heued; and now I schal tel ȝou of þe handyl in þis The handle of the skavel of confession.
28 scauel of confessioun.

[1] MS. in margin: 'narracio de clerico paupero qui cum sorore sua propter iocalia sua aurifabrum occiderunt, nota bene de confessione.'

[2] Corrupted from Civitas Attrabatensis = Arras; cf. Caesarius Heisterbacensis, ed. J. Strange, vol. i. p. 130.

The handle has six parts, which are: 1. explicitness,

þis handyl muste be in lengthe vj. spanne, þat is, it muste haue vj. *par*cellys longynge þerto. þe ferste spanne in lengthe, it muste be nakyd[1], þat is, opynly schewyd out in confessiou*n* to þe vnderstondyng of þe confessour, & no3t coloured in therk & fayre woordys.

2. accuracy,

þe *secun*de spanne in lengthe of þis handyl muste be ry3thede. for 3if þis handyl be wrong, it is vnspedefull to werke wyth. as þus; in þi schryfte say ry3tly in what astat & what degre were þou, wha*n*ne þou dedyst þat synne, & in what astate or degre was þe o*þer* per*s*one by whom þou synned, were þou or þe o*þer* per*s*one syke or hole, chyld or of full resou*n*, 3ung or olde, pore or ryche or gentyl, fre or bonde, wyttyng or vnwyttyng, w*yth* þi wyll or a3ens þi wyll, weddyd or sengyll, of þi kyn or of straungerys, seculere or relygyous, clerk or lewyd, mayde or wydewe, of þi gostly kynrede or nay, of þin affynyte or hay, or cristen man or iewe. telle also ry3t what synne þou hast do, & where þou dydest þat synne, in pryue place or opyn place, in holy place or o*þer* place, dedyst þi synne alone or w*yth* helpe & strengthe of o*þer*e, or be o*þer*es cou*n*fort. telle ry3tly how manye, & whiche þou hast harmyd be pro*cur*yng of o*þer*e, or be þin owyn steryng to synne. dedyst þou þat synne be þin owen malyce, w*yth*outyn temptacyou*n*, or ellys be temptacyou*n* of þe feend, of þi flesch, or of þe worlde? why dedyst þou þat sy*n*ne, in malyce or in gamen, for coueytise or for pou*er*te & nede, for reccheleshede or for despy3t & for contempte? dedyst þou synne drunken or sobre, for loue or for hate, for hungyr or thryst, for cold or hete, or nedeles in hastynes, or w*yth* avysem*en*t? Telle ry3tly how ofte þou dedyst þat sy*n*ne, how foule þou dedyst þat synne, slepyng or wakyng, what tyme dedyst þat sy*n*ne, in lentyn, in fastyng dayes, in holy festys, or in werke-dayes, or in tyme of goddys seruyse. how ofte & how longe hast þou synned & myspendyd þi lyif? how manye matynes, massis, euesang*ys*, howrys, pre*c*hynges, offrynges, & o*þer*e gode dedys, hast þou omytted & fayled? how ofte hast þou iangelyd, rownyd, & slept, in tyme of

[1] MS. in margin: 'handil of þe scauel most be vj. spanne in lenght. 1. co*n*fessio sit nuda. co*n*fessio non [sit] colorata. no*t*a bene.'

dyuyne seruyse in holy cherche? telle þou ryȝtly in þi confessioun þe circumstaunce of þe synne, & whanne þou dedyst þat synne, a-forn þi penaunce or after. *versus*: 'Quis, quid, vbi, *per* quos, *quo*ciens, cur, *quomodo*, qu*ando*?'

¶ þe thridde spanne in þe handyl of þi schryfte muste be spedyhed, w*yth*-outyn delaying. tarye þou noȝt fro day to day, fro woke to woke, fro ȝere to ȝere, ne tyl art seek, or tyl deth comyth; but whanne þou felyst þe in dedly synne, spedely & has-|tely be schreue, & abyde no lengere. [Fol. 60 a.] 3. speediness,

¶ þe iiij. spanne of þis handyl in schryfte is wepyng, noȝt leyȝhyng chere in herte, in face, in eyȝe, but, as Marye mawdelen dede, wassche þou þe feet of crist, þat is, his manhod, w*yth* wepyng terys in þi *con*fessioun, & crist schal cacche out of þe vij. feendys, þat is, vij. dedly synnes, as he dede out of marye mawdelen. & þanne schalt þou haue forȝeuenesse & mercy, as sche hadde & seynt Petyr for here wepyng. for wepyng is þe watyr þat ihesu desyreth to drynken, *secundum* doctores, after whiche watyr of wepyng he thrysted on þe cros, & seyde, 'I haue thryst,' þat is, for helth of mannys soule, for wepyng of mannys synne. ffigure here-of Iohannis iiij°.[1] crist restyd him be þe pyt & þe welle of samarye, þat is, be þe synfull body, sory of his synne. & crist askyd watyr of þe womman samaritan, þat is, he askyth watyr of wepyng terys of synfull soule for his synnes. scripture seyth, 'lacrime extinguunt viciorum flammas,' wepyng qwenchytz þe flammys of synne. 4. weeping. (Allegory of Jacob's Well.)

¶ þe v. spanne of þis handyl in schryfte is often schryuyng for forȝetyng. ȝif þi scherte be vsyd al þe ȝere vnwasschyn, be þe ȝerys ende it is ryȝt foul. þi lauendere may noȝt, þanne, wasschen it als whyȝt & als clene as ȝif it be wasschyn euery woke onys. þerfore, oftyn be þou wasschyn in þi schryfte, & þanne schalt þou be clene. for þe oftere þi scauel castyth out wose, þe sunnere þi pyt is clene; þe seldere þi scauell is vsed, þe lengere it is or þi pyt be farmyd. 5. repeated confession. Simile of the shirt.

¶ þe vj. spanne in þe handyl of þi confessioun is frelyhede; 6. Spontaneity.

[1] John iv. 6.

þat frely, be þi good wyll, for loue & deuocyoun to god, þou art schreuyn, þanne is þi schryfte medefull. for ȝif schame of þe world, or dreed of deth, or dreed of helle, compelle þe þerto, & noȝt loue to godwarde, ne deuocyoun, ne þi fre wyl, þanne þi schryfte is noȝt worth. Exaumple[1]. þi seruaunt or þi bonde-man is fals & vnkynde to þe, þat wyl noȝt serue þe, but rennyth awey to þi most enemye, & seruyth him, tyl þou puttyst hym in prisoun or in stokkys, & þanne he turneth to þe, & seruyth þe awhyle. þis is for no loue but for dreed. for whenne he is lowse, sone after he rennyth awey aȝen. þou kunnyst hym no thank, for he seruyth þe noȝt for loue. Ryȝt so, whyl þou art heyl, þou art fals & vnkynde to þi god, and seruyst his most enemye, þe feend, in synne. whanne god settyth þe in stockys of sykenes, or in prisoun of deth-euyll, þanne turnyst þou to god, & art schreuyn, & behotyst to seruyn hym. but as sone as þou art heyl aȝen, þou art fals to god, & seruyst aȝen þe deuyl. god kan þe no thank, for þou louyst him noȝt. for whan þou art schreuyn noȝt for loue of god but for dreed of wordly schame, or for dreed of syknes, or for dreed of deth, or for dreed of peyne of helle, þis handyll is to schort, it is noȝt worth. make it a spanne lengere, wyth fre wyl, fre loue, & fre deuocyoun to god, er þou be compellyd þerto be sykenes or be deth! & þanne god louyth þe, & þanne hast þou a good scauell to caste wyth out þi wose.

Example of a servant staying for fear of punishment.

[Fol. 60 b.] take þou þis scauel of schryfte, wyth alle | thre partes, wyth scho, heued, & handyl, as I haue told þe in two tymes, & laboure faste, & caste out þe hard wose of þi synne! 'Confitemini alterutrum peccata vestra[2]!'

[*The English Witch who died Unshriven.*]

A witch died unshriven.

Cesarius, þat clerk, tellyth[3] þat a wycche in Ingelonde wolde noȝt be schryuen, whann sche dyed. be here byddyng, whann sche was deed, here frendys sowedyn [here] in hertys ledyr, & closyd here in a stonyn coofere boundyn aboutyn wyth iij. yren cheynes, & þe lyd abouyn schett & sowdyd, wyth leed &

She was buried in a coffin of stone fastened with iron chains.

[1] MS. in margin: 'Exemplum.' [2] James v. 16.
[3] MS. in margin: 'Narracio de confessione.'

yren. hyre sone, a munke, & here dowȝter, a nunne, wokyn here body iij. nyȝtes in cherche, as sche bad hem; & ȝif sche abyde stylle in þe cherche iij. nyȝtes, þanne schulde þei berye [here] þe day aftyr. þe two ferste nyȝtes, in syȝt of alle þo þat wokyn here, feendys comyn, & brokyn vp þe cherche dorys, & two cheynes of þat stonyn coffre. þe myd-cheyne was stylle hole. þe iij. nyȝt, at cokkys crowyng, þe feendys comyn aȝen, *wyth* dyn & crye, þat all̃ þe cherch̃ quakyd, & þe erthe also. Oon of þe feendys þat was mayst*er*-feend, most horryble & foul, prowdely wente to þe body, & bad here be name aryse. sche seyde, 'I may noȝt for þis yren cheyne.' þe feend seyde, 'for þi synne þe cheyne schal breke!' þe feend brak þat myd-cheyne, & with his foot smote awey þe lyd. sche ros opynly, in syȝt of alle here wakerys, & roryng went out at þe cherche-dore, & was sett on a blak brennyng deuyl, & born to þe pytt of helle.

But fiends broke the chains in three subsequent nights,

and carried her to Hell.

why? for þe scauel of schryfte had noȝt cast out þe wose of here synne. þ*er*fore, beeth ware, & *wyth* þis scauel ferme ȝ*oure* pytt!

[*The Fiend and the Unfaithful Penitent.*]

Cesarius[1]. A feend wonyd in braban in an howse, & telde opynly eu*er*y man þat com̃ thedyr his synne, whiche he was noȝt schreuyn of. A man was schreuyn of a preest, & in herte he purposyd to turne aȝen to his synne. þis man wente to þe feend, & lokyd in at þe dore. þe feend seyde, 'come hedyr, freend, þou art catlycked & qwyt of þi synnes in þi schryfte.' þe feend opynly tolde out alle his synnes to all̃ þe peple, for all̃ his schryfte. why? for his schryfte was noȝt worth, for he purposed to turne aȝen to his synne. þe man was a-schamyd, & was schryuen to a preest, *wyth* full purpos to forsakyn his synne. & þanne he, be þe byddyng of þe preest, wente aȝen to þe feend, & lokyd in at þe dore. An-oþ*er* man stondyng besyde seyde to þe feend, 'lo feend, þi freend is comyn aȝen to loke how þou faryst. telle vs aȝen his synnes as þou dedyst ȝysterday. þe

A man who had confessed, without serious repentance, was told all his sins publicly by a fiend.

He confessed again, and when he returned,

[1] MS. in margin: 'Narr*acio* de confessione.'

the fiend knew him no more.

feend seyde, 'I knowe hym noȝt, it is noȝt he þat I accusyd ȝysterday.' þe peple helde þe feend a lyere, & þat man was sauyd fro schame.

Se here þat fals schryfte profyȝteth noȝt, & trewe schryfte castyth out synne. take this scauel of trewe schryfte, & caste out þer-wyth þi wose of synne! and þanne schal grace entryn þi soule here, & in þin ende þou schalt entryn endeles ioye! Ad quod &c

Capitulum xxixm.

De Satisfaccione.

When the pit of your conscience is clear of the water of curse

I HAUE told ȝou here-be-forn how ȝe schul castyn out of þe pytt of ȝoure conscyens þe corrupt watyr of þe gret curs, wyth þe scope of penaunȝs, & þe wose of dedly synne, wyth þe

[Fol. 61 a.] skete of contricyoun & wyth þe scauell | of confessioun. but

and the ooze of deadly sin, even the crumbs of that ooze must be cast out, with the 'shovel of satisfaction.'

now, me muste telle ȝow [how] ȝe schal schouele clene out þe crommys of þe wose of synne, wyth þe schouyl of satysfaccyoun[1]. for þowȝ þi wounde, þi sore, & þin hurte, be delyueryd fro deed flesch, þat is, of dedly synne, be þe corrysie of contricyoun, & also made clene, wyth drawynge salue of confessioun, ȝit, it

Satisfaction is like a healing salve.

nedyth to ben helyd vp, wyth an helyng salue of satisfaccyoun, ellys it wolde be stylle sore & neuere hole, ȝif þou be of powere, & haue tyme þerto. 'quia non remittitur peccatum, donec restituatur ablatum.' xiiij. questio vj.[2] ȝif þou be neuere of powere to restore & to makyn amendys, & þou woldyst makyn amendys, ȝyf

It is indispensable for attaining salvation.

þou myȝtest, so þat þou makyst amendys as fer-forth as þi catel & þi good mowyn enteyne, þanne þi sorwe & þi schryfte schal be þi saluacyoun, & ellys nouȝt. for hugo de sancto victore[3] seyth, þowȝ god be mercyfull, he also is ryȝtfull. þerfore, he forȝeuyth noȝt so synne but þat he askyth peyne. as he forȝeuyth synne be his gret mercy in sorwe & in schryfte, so he askyth

[1] MS. in margin: 'schouele of satisfaccioun.'

[2] Capitulum 1. Causa 14. Quaestio 6 [Corpus Juris Canonici, i. 742].

[3] MS. in margin: 'hugo de sancto victore.'

penaunce & amendys in satysfaccyoun of his gret ryȝtwysnes. þanne, after ȝoure contricyoun & confessioun, ȝif ȝe haue tyme & powere, ȝe muste take þe schouell of satysfaccyoun, ȝif ȝe wyll be sauyd.

Satysfaccyoun is to fulfylle þi penaunce enioyned of þe preest, & to pay þi dettys to qwyke & dede & to holy cherche, & to restore þat þou hast falsely gett, to makyn amendys for þi wrongys & þe harmys þat þou hast don, & no more to turne aȝen to þi synne. for a wounde or a sore often hurte is ful hard to makyn hole. 'Vulnus iteratum tardius sanatur.' 'Inanis penitencia est, quam sequens culpa coinquinat.'

Satisfaction is to do penance, to pay one's debts, to make amends for any harm done, and never to turn to sin again.

A schouyl hath iij. thynges; a scho, an heued, & an handyl. Ryȝt so, *secundum* hugonem de sancto victore, satysfaccyoun hath iij. thynges[1], þis thre principall partyes; Almes-dede, fastyng, & prayere. In almes-dede god reseyuyth of vs þat we ȝeuyn to þe pore, as crist him-self seyth in þe gospell, Mat. xxv.[2] In fastyng & in bodyly penaunce god takyth of vs sacryfise of a trubelyd spyrite. Ps.[3] 'Sacrificium deo spiritus contribulatus.' In prayere god takyth of vs an offryng. Augustinus, 'Omnis oracio oblacio est.'

The shoe, the head, and the handle of the shovel of satisfaction represent alms, fasting, and prayer.

þe scho of þe schouele is be-forn in þe heuyd; ryȝt so, in schouele of satysfaccyoun, ferst be-forn muste be a scho, & þat is almes-dede. Crisostomus, in *imperfecto* Opere, xv. super Mattheum[4], he askyth whi almes-dede schul go be-fore prayere? & he answeryth þerto him-self, & seyth, for almes-dede is noryschere & makere redy þe weye to god a-forn þe face of prayere, þat prayere folwyng after almes-dede, mowe fynde redy weye to god & redy place to his mercy, as a purveyour goth be-forn to takyn an jn for his mayster; and as þe yren scho of þe schouele entryth be-fore in-to þe wose, þat þe heued of þe schouele myȝte entren in after: so almes-dede owyth to go be-fore to god to askyn helpe, þat prayere folwyng, mowe spedyn in

Alms-giving.

Why it ought to precede prayer.

[1] MS. in margin: 'satisfaccio tria: elemosina, ieiunium, oracio.'

[2] Matt. xxv. 40.

[3] Ps. li. 19.

[4] For the so-called 'Opus imperfectum in Matthaeum' cf. Migne, Patr. Graeca, tom. 67. p. 2.

grace. Salomon[1] seyth, 'Ante oracionem prepara animam
[Fol. 61 b.] tuam,' A-forn þi prayere make redy þi soule, | þat is to seyne,
make redy þi soule, ferst in almes, & þanne praye þus after,
Alms is to prayer what oil is to a lamp. secundum crisostomum vt supra. As oyle 3yueth ly3t to þe
laumpe[2], so almes 3euyth ly3t of feyth to prayere, for to haue
trust & feyth to spede. whanne a leche, be-forn his cure, is wel
rewardyd wyth 3yftes, þanne afterward þe gladlyere he doth
his kunnyng to make þe seke hole. Ysa. lij.(?) þerfore, rewarde
þi leche ihesu, ferst in begynnyng of þi satysfaccyoun, wyth
3yftes of almes-dede to þe pore ; for þat þou 3euyst to þe nedefull,
þou 3euyst it to god, Mat. xxv.[3]: and þanne ihesu gladly &
redyly schal make þe hole in soule. Thob. iiij.[4] 'Elemosina ab
Alms must be given with a will to sin no more. omni peccato liberat.' but þis scho almes, it muste be scharpe
beforn in wyl to forsake þi synne. for it is more scharp to þe
synnere, & more greuyth him, to leuyn his synne þan to geuyn
almesse. þerfore, scharpe þis scho almes-dede in forsakyng þi
synne. 'Miserere anime tue placens deo[6].' A leche byddeth þe
syke vnder his cure, 3if he be curable & wyl be hole, þat he
absteyne hym fro noyous metys & drynkes. Ry3t so, to þe
in sykenes of dedly synne, 3yf þou wylt be curyd & sauyd, ihesu,
þi leche, byddeth to þe, Ioh. viij°.[6] 'Vade, noli amplius peccare,'
Go, & be in wyll no more to synne. for but þin almes-dede
be scharpe, wyth a scharpe wyll to leve þi synne, þe scho almes
in þe schouyll of þi satysfaccyoun, is to dull þat it schouelyth
no3t clene out þe crommes of þe wose of þi synne. Crisostomus
vt supra, 'Qui peccat & elemosinam facit, perdit quod facit; pro
cessato peccato peccatoris datur elemosina, non pro occurente.'

Prayer Take þis scho almes, wyth scharp wyl to leve þi synne, take ℭ
þanne þe heued of þi schouele in satysfaccyoun, þat is, prayere[7]!
Crisostomus vt supra, he seyth, Prayere is more worthy to
more valuable than alms and fasting. god þan almes or fastyng. why? for almes comyth of þi
temperall godys, fastyng comyth of þi body, but þi prayere
comyth out of þin herte, & þerfore þat is heued & worthyest

[1] Ecclesiasticus xviii. 23. [2] MS. in margin: 'exemplum.'
[3] Matt. xxv. 40. [4] Tobit iv. 11. [5] Ecclesiasticus xxx. 24.
[6] John viii. 11. [7] MS. in margin: 'Oracio.'

in-myddes betwen almes & fastyng, as þe heued of a schouyll is in-myddes be-twen þe scho & þe handyll. Crisostomus super Mattheum, in imperfecto opere xiij., dicit: As frankencense wel made delyteth man in smellyng, whan it is put in fyir, so þi prayere deuoutly prayed in fyir of charyte, delyteth god in swetnesse. Ps.[1] 'Dirigatur oracio mea sicut incensum in conspectu tuo.' Crisostomus seyth, als sone as þi prayere is out of þi mowth, aungelys takyn it in here handys, & offeryn it vp a-forn god. Ryȝt so, þi rounnynges, þi iangelynges, þin ydell woordys, þi chydynges, þi repreuynges in holy cherche & in goddys seruyse, in processiouns, & in tyme of deuocyouns, feendys beryn hem fro þi mowth, & offryn hem vp to here prince Sathan in helle. þerfore, ȝif þis heued of þi schouell, prayere, be brokyn in iangelyng, in tellyng talys, in dedly synne, or in wycked lyvyng; þanne þis heued prayere doth þe no profyȝt. Prayer is like sweet incense.

þerfore, kepe þi prayere hole, wyth-oute iangelyng & iapyng in divyn seruyse, in clennes of leuyng, ȝif þou wylt schouele out þer-wyth þe wose of þi synne. Crisostomus super Mattheum, in imperfecta omilia xv., dicit, 'Qui orat in peccato, non rogat deum sed deludit deum,' whan þou prayist, & dost dedly synne, þou prayest noȝt god[2], | but þou iapyst god & scornyst him. þer- [Fol. 62 a.] fore, late þi prayere ben hole, wyth-oute breche of dedly synne, & wyth-oute iapyng & iangelyng in dyuyn seruyse & in praying, þat it mowe avoyden þi wose of synne. ¶ Whanne a leche[3] is plesyd, wyth fayre woordys & plesyng speche, þanne gladly he besyeth hym to make þe seke hole. Ryȝt so, whan þou plesyst iheſu, þi leche, wyth plesaunt preyere noȝt dyffoulyd in iangelyng ne in synne, þanne iheſu gladly makyth þe hole fro þi synne. Ysa. lij. (?) & in Psalmo[4], 'Ipse *enim* est qui sanat infirmitates tuas qui redimit de interitu vitam tuam.' þe modyr[5] for here syke chylde makyth a candell, & makyth a vowe in prayere. Ryȝt so, whenne þou seest þi soule peryssche in dedly synne, no bodyli leche may cure þe. make a candel of gode werkys of almes-dede, luc. xijo.[6] & 'lucerne ardentes in manibus Do not impair your prayer by talking in church! Simile of a mother's offering-candle.

[1] Ps. cxl. 2. [2] MS. god god. [3] MS. in margin: 'exemplum.'
[4] Ps. cii. 3, 4. [5] MS. in margin: 'exemplum.' [6] Luke xii. 35.

*ves*tris,' & make a vowe of deuowte pr*a*yere to god, & þi soule schal ben hole. Jeron*im*us super Mat*theum*, 'Or*acio*ne sanant*ur* pestes mentis.'

[*The Conversion of Peter, the Hard-hearted Toller.*]

Ex legenda Iohannis theolonarij [1]. þere was a toller*e* clepyd Perys, wondyr-ryche, to þe pore vnmercyfull̃, non almes ȝeuynge, but þe pore dyspysing, & hem betyng or cacchyng out at his gatys, w*yth* his doggys. A pore man seyde to his felawys, 'for a waiour I schal gon & askyn almes of Perys toller*e*, þ*at* doth dyspyȝt to alle pore hym almes askynge. þe waiour was leyde. þe pore man goth to Perys hows; & Perys bar*e* rye-louys fro þe ovẽ to þe pantrye. þe pore man askyd hym almes. but Perys had no stone, but for angyr & dyspyȝt he kyst a rye-loof to haue brokyn his heued. þe pore man stowpyd, þe loof wente ou*yr* his heued. þe pore man ran aft*er* þe loof, he took it vp, & bare it to his felawys, seying þ*at* he hadde þ*at* loof of Pers, & so he wan his waiour. Two dayes aft*er*, Perys was syke to þe deth, & thouȝte he syȝe him-self led a-forn þe heyȝ iuge crist. & feendys he seyȝ, þ*at* puttyn alle his synnes in o scole, and au*n*gelys, all̃ heuy, puttyn in an-oþer scole on þe oþ*er* syde þ*at* rye-loof þ*at* Perys keste at þe pore m*a*nnys heued. it weyed but lytel, it was noȝt euẽ in weyȝte to his synnes. þe au*n*gelys seyden to him, 'Perys, make þis rye-loof heuyer*e* in almes-dede, ellys þe feendys schal haue þis soule.' Perys a-wook, & seyde to þe peple, 'Syth oon rye-loof, þ*at* I keste in dyspyȝt at þe pore man, hath comfortyd me, myche more schal pr*o*fyten me to ȝyuen almes to þe pore for loue of god.' þ*a*nne ȝaf he all̃ his good to þe pore for þe loue of god, & solde him-self, & ȝaf þe monye to þe pore, & aft*er* dyde myraclys manye in erthe, & now is a seynte in heuẽ.

A beggar went to Peter the Toller, and asked for alms. Peter angrily threw a rye-loaf at him, which the beggar took up.

While ill Peter dreamt he appeared before his judge. Angels balanced his sins against that rye-loaf, but it was found too light.

Peter then gave all his goods to the poor, and is now a saint in Heaven.

þ*er*fore, takyth þis scho almes in þe schoull̃ of satysfaccyou*n*!

[1] MS. in margin: 'narr*acio*.' The authority of this story is curiously misquoted. It is the story of Petrus Telonarius from the Vita Sancti Ioannis Eleemosynarii in the Vitae Patrum. Cf. Migne, Patr. Lat. vol. 73. col. 356.

[*A Monk saved by the Prayers of his Brethren.*]

℣ Petrus damian*us* dicit[1]: A mu*n*ke, deed lying on bere in cherche, at masse, at Agn*us* dei, he ros vp on þe bere, & cursyd god. he spytted on þe cros, he dyspysed our*e* lady, he seyde: 'why synge ȝe & pray for me? I am dampnyd & brent in fyir of helle.' þa*n*ne, þe mu*n*kys, his bretheryn, p*r*ayed for hym, w*yth* all here h*er*te, & betyn hem-self nakyd on þe brest, w*yth* here fystes, in here p*r*ayere. þe mu*n*ke turnyd hym to god, & worschyped hym, & cryed hym m*er*cy. he forsooke þe deuyll, & kyssed þe cros. he was | schreuyn w*yth* full sorwe, he dyde penau*n*ce, and, þe next day, he deyid a3en. his soule wente to heuen, w*yth* melodye of au*n*gellys.

A dead monk rose from his bier, and cursed God.

But the prayers of his brethren made him turn to God again,

[Fol. 62 b.]

and he was saved.

Þ*er*fore, sythe p*r*ayere of his bretheryn halpe him fro deth to lyif, fro dampnacyou*n* to penau*n*ce, fro synne to g*r*ace, fro peyne to ioye; take ȝe þis p*r*ayere for þe heued of ȝ*our*e schouyl satysfaccyou*n*, w*yth* þe scho of almes-dede[2]. for þe handyl of þe schouele, I schal telle ȝow an-o*þ*er day. & w*yth* almesse & deuowte p*r*ayere, caste out þe cru*m*mys of ȝou*r*e wose of synne, þat watyr of grace mowe entren þe pytt of conscyens, þat ȝe mowe flowe in sprynge-flood of v*er*tuys, hye vp to þe hyll of heuen in ȝ*our*e ende! To þat hyll bryng vs he &c.

Therefore, pray and give alms!

Ca*pitulu*m xxx^m^.

De satisfacc*i*one.

FReendys, þe o*þ*er day, I telde ȝow of satysfaccyou*n*, þat is þe thredde parte of penau*n*ce, & I lykenyd satysfaccyou*n* to a schouele to schoueⁿ out w*yth* þe cro*m*mys of þe wose of dedly synne, þat is, all þe circu*m*stau*n*ce of vyces. I telde ȝou þat þe scho of þe schoueⁿ was almes-dede, þe heued is p*r*ayere.

Satisfaction comprises alms, prayer,

[1] MS. in margin: 'narr*acio*.'

[2] MS. *satisfaccyou*n crossed; after *almes-dede—& deuoute prayere* repeated and crossed.

of þo two, I haue told 3ow. þe handyll of þis schouyll is
and fasting. fastyng; of þis fastyng I schal telle 3ou now.

þe schouell, þow3 it haue a scho & an heued, but 3if it haue an handyl, it is no3t spedy to schouelyn out of þi pytt of þi flesch þe wose of synne. þerfore, 3e muste take þis
Fasting has four parts. handyll fastyng[1] in 3oure [handys][2]. In þis fastyng is vnder-
The first is abstinence from food. stonde all manere of penaunce. þis handle muste be iiij. spanne in lengthe. þe firste is fastyng. why? Crisostomus seyth, super Mat. in imperfecto, omilia xv., why folwyth fastyng after prayere, & goth no3t be-forn, in scripture[3]? for fastyng was made to serue prayere, & no3t prayere to serue fastyng. þerfore, prayere, þe heued, goth be-forn & þe handyll, fastyng, folowyth after him to be redy to seruyn hym; as þe heued of þe schouelle is be-fore, & þe handyl þer-of is be-hynde to serue þe heued. what schulde þe kyng profy3te in batayle alone, wyth-outen helpe? ry3t lytel! for he were to weyke. Ry3t so, þi preyere alone it is[4] to weyk, but fastyng folwe & helpe him. Crisostomus vt supra, 'Oracio sine ieiunio gracilis est & infirma'; & idem dicit: A kny3t[5] wyth-outen armoure, or armoure wyth-outen a kny3t, is vndefensable. so preyere wyth-outyn fastyng, or fastyng wyth-outen prayere, profy3teth but lytel. þerfore, take
Fasting and prayer must go together. hem to-gydere, prayere in þe heued, & fastyng after in þe handyll, of þi schouele. þerfore scripture sette hem to-gydere. 'Oracio & ieiunium a morte liberant.' 'Hoc genus non eicietur nisi in oracione & ieiunio.' Marc. viiij.o[6]. þe leche byddeth þe seke vnder his cure, 3if he be curable, & 3if he wyl be heyl, to abstene hym fro exces of mete & drynk. ry3t so, þou syke in synne, 3if þou wylt be curyd, absteyne þe in fastyng

[1] MS. in margin: 'handil of þe schouel est oracio [?]. nota quatuor. 1. ieiunium.'

[2] MS. fastyng.

[3] MS. in margin: 'quere. quare ieiunium sequitur oracionem & non oracio ieiunium.'

[4] MS. it is it is.

[5] MS. in margin: 'exemplum.'

[6] Mark ix. 29. The Vulgate reads: *Hoc genus in nullo potest exire &c.* The preceding quotation is not found in the Bible.

fro exces of delycasyes. Joel ij.[1] 'Conuertimini ad me in ieiunio, &c.'

loke, þis handyl fastyng be hole in clennesse & noȝt brokyn in dedly synne; for seynt Ambrose seyth: he þat fastyth in dedly synne, he offeryth his body to god as a deed stynkyng carcase. whan a woman chyldeth, sche peyneth, sche cryeth, sche trauayleth. Ysai. xxij.[2] Ryȝt so, þou soule, ȝif þou wylt chylden a chyld to god, þat is, clene lyif, peyne þe & greve in herte, wyth contricyoun for þi skeet of penaunce, crye in confessioun for þi scauel, trauayle þou in satysfaccyoun for þi schouele, & þanne schalt þou caste out clene þe wose & þe fylthe of þi synne, & schalt | þou chyldyn a chyld, þat is, clennes of lyif. [Fol. 63 a.]

A pure life may only be attained through contrition, confession, and satisfaction.

þe secunde spanne lengthe in þis handyl of satysfaccyoun is hardnes of clothyng on bak & in bed. A leche, to helyn a wounde, leyth þerto a playstere. ryȝt so, to hele þi wounde of synne, lay þerto a playstere of hard clothyng, as Judith dyde, viij.o *capitulo*[3].

The second part of fasting is clothing roughly.

þe iij. spanne in lengthe of þis handyll in satysfaccyoun muste be mekenes, lownes, & myldenes[4]. who-so be angry or fers, his wounde, his malyce, or his sore, is harde to kure. þerfore, þe muste be mylde in lownes & in pacyens. as a leche, wasschyng þe wounde or þe sore of þe syke, makyth it clene, or he[5] helyth it; Ryȝt so, þe wounde of dedly synne in þi soule muste be wasschyn & made clene. wher-wyth? wyth watyr of legh þat is made wyth asschys & watyr, wyth asschis of lownes[6], & wyth watyr of wepyng. for asschys & hote watyr makyn good leyghe, & but þe watyr go thrugh þe asschys, þe leygh makyth noȝt clene. ryȝt so, but watyr of wepyng be medlyd wyth asschys of lownes, it pourgyth not[7] þi synne. thynke wherof þou come—of asschys! thynke what þou art—asschys! thynke what þou schalt be—asschys! þou were

The third is humility.

Simile of the lye.

Think that thou wast, art, and shalt be, ashes!

[1] Joel ii. 12. [2] Isai. xxvi. 17 (?). [3] Judith ix. 1.
[4] MS. in margin: 'humilitas.' [5] MS. it.
[6] Added in MS. by later hand.
[7] Added in MS. above the line by later hand.

asschys, þou art asschys, þou schalt ben asschys! þus, take þin asschys of lownes, & putte awey þi stynkynge pride, & medle wel þis asschys in wat*yr* of wepyng, and þe*n*ne hast þou good legħ, to wassche awey þi foule synne.

The fourth part of fasting is restitution. As the physician cures a patient by bloodletting;

þe iiij. spa*n*ne in lengthe of þe handle in þi satysfaccyou*n* ℭ is restitucyou*n*[1]. A leche byddyth þe syke, þ*at* hath super-fluyte of blood, to lessyn his blood in blood-letyng, ȝif he wyll be curyd of his maladye. Ryȝt so, þou þ*at* hast getyn good be haly-day werkyng, haly-day chaffarynge, be false othys, be false dysceyȝtes, be false au*n*cerys, be false weyȝtes or mesours, be fals labour, takyng more þan þou hast deseruyd in fals seruyse, in falsenes of þi craft, & in w*yth*-holdyng þe hyre fro hem þ*at* han deseruyd it; & þou hast get good in raueyn, thefte, & mycherye, in false tythynge*s*, & w*yth*-holdyng þi dettys fro dede, qwyke, & fro holy cherche, & þou hast noȝt made amendys for þe harmys & wronges þ*at* þou hast don; or ellys þou hast good, more þan þe nedyth, and lyith stylle, & releuyth noȝt þe pore; þou þat art gylti in ony of þise poyntes, þou hast super-fluyte of blood, þ*at* is, þou hast super*f*luyte of o*þ*er me*n*nys good. for þis super*f*luyte mayst þou neue*re* ben heyl in soule, tyl þ*is* blood be leskȳd in blood-letyng, þat is, tyl þou parte þis good a-sunder, & restore it to þe awnerys, & ȝelde iche man his, & ellys schalt þou be euere syke in synne. for a lessyng of blood doth awey þe maladye, it makyth þe heyl, & sauyth þi lyif.

so must thou lessen thy wealth by restoring to others what thou hast wrongly taken from them.

Ryȝt so, restoryng[2] of o*þ*ers godys lessyth þi purs, it doth awey fals coueytise & þe peyne of helle, & bryngeth þe to lyif of g*r*ace, & sauyth þe to þe lyif of heuen̄. þou þ*at* hast getyn þi good in ony man*ere* forseyd, restore it aȝen, & lengthe þou þe handyl of þi penau*n*s w*yth* þis iiij. spa*n*ne of lengthe, þ*at* is, of restitucyou*n*, or ellys þe handyl of þi schouyll in satysfaccyou*n* is to schort to schouyll w*yth* out þe cru*m*mys & þe wose of þi synne. þ*er*fore, make it long ynow, þat þou may seye w*yth* Zachee, | luc. xix°[3]. 'Si aliquem defraudam, reddo quadru-

[Fol. 63b.]

[1] MS. in margin: 'restitucio facienda est.'

[2] MS. in margin: 'restitucio multa bona facit, *nota*.'

[3] Luke xix. 8. The Vulgate reads: Et si quid aliquem defraudavi, &c.

plum,' ȝif I haue dysseyuyd ony man, I restore it to hym foure-fold. but wolde god, þou woldyst restore hym o-fold, þat is, euen̄ in-as-myche as þou dedyst him harm! but þou wylt noȝt restore hym a quarter of his harme, or happly ryȝt nouȝt. þin handyl is all̄ to schort, þi schouyl is noȝt worthe. þou doost no note, þi wose lyith stylle in þi soule. for þi fals labour, þou schalt haue non hyre in heuene, but be put in prisoun of helle. þerfore, restore to oþere here harmys!

[*The Usurer carried to the Gallows by an Ass.*]

De dono timoris inuenitur exemplum[1]. A preest counseylid a man in his deth, þat was a gouelere, & wyth fals tythe had get his good, þat he schulde be sory, & schryuen hym, & restoryn aȝen þat he had falsely gett. þe gouellere seyde to þe preest þat sory he wolde be, & he wolde be schreuyn, but restoren þat he falsely had get, þat wolde he noȝt do, for þenne schulde no good beleue to hym, to his wyif, ne to his childeryn. þe preest seyde, 'and but þou restore, þou schalt noȝt be sauyd!' þe gouelere seyde, 'seyth scripture so?' þe preest seyde, 'ȝa.' þe gouelere seyde, '& I wyll assayen ȝif scripture & clerkys sayn sooth.' so he deyid, & made no restitucyoun, but ȝaf a parcell̄ of his good to an Abbey, to be beryed amonges hem, & for to haue part of þe munkys prayers. whanne he was beryed þere, euery nyȝt he ros out of his graue, & cryed as a feend, & vnwryed þe munkys in here beddys, & [?] here seruauntys, & bet hem wyth here bootys. on þe morwe, þe body was foundyn out of þe cyte, & þei tokyn hym, & leydin hym aȝen in his graue. At þe laste þe munkys were so vexid wyth him, þat þei dedyn hym be coniured, & askyd why he ros & had no reste. þe dede man seyde: 'I restyd neuere in my lyve on þe halyday fro werkyng of wordly werkys, ne of chaffaryng, but I seruyd þe world, þe feend, & my flesch, & lefte þe seruyse of god. þerfore, I schal neuere restyn in erthe ne in heuen̄, but laboure in peyne. In cherche I cesyd neuere of iangelyng, but euere, to þe cherche

A priest told a usurer to restore what he had got with usury,

but he refused to do so.

He only left part of his fortune to an abbey in order to secure the prayers of the monks.

When buried there, he rose every night, and vexed the monks with all kinds of tricks.

At last, he was conjured, and confessed

[1] MS. in margin: 'narracio de vsurario.' Cf. p. 66.

& to his mynystres, I dyde wrong & schame, falsnes & defraude; þerfore, I may noȝt restyn in cristen̄ beryellys. I hynderyd men of holy cherch̄; þerfore, here prayers helpe me noȝt. as I harmyd hem whyl I lyved, so I dyssese hem whan I am deed. I hynderyd lay-men & letteryd wyth defraude & wronges; þerfore schal me neuere helpe prayere of leryd ne lewyd. for I wolde noȝt restore my wronges & my dettys be my lyve, be-cause I, & my wyif, & my chylderyn, schulde þanne haue be beggerys. þe preest tolde me, but I restored, I schulde be dampnyd; & I seyde I wolde asaye whether he seyde sooth or nouȝt. & now I fynde þat he seyde sooth. I am dampnyd wyth-outyn ende. almes ne prayere schal neuere helpe me. I ȝaf my good to þise munkys; what helpe is þis to me, to robbe þe, & to ȝeue it a frere? had I restoryd it to þe ownerys, I hadde be sauyd! euere wretthyd I god; þerfore, god schal euere peyne me wyth-oute reste. leryd & lewyd men I vexid, whil I lyved in wronges; ryȝt so, now deed, I schal vexin hem, whil̄ my body restyth wyth hem. remevyth awey my body, & ȝe schul haue reste!'

that he was damned for ever.

[Fol. 64 a.] | hec archiepiscopus bisuntinus, magister in theologia[1].

but Jacobus de vitriaco dicit: þe frendys of þat cursed man prayed a preest þat he wolde sufferyn þat body to be beryed in his cherche, & behyȝten hym gret mede. þe preest wolde noȝt.

A priest kept an ass which used to carry his books to the church, and knew no other way.

þe preest hadde an asse þat dyde nouȝt ellys but bare þe bokys to cherche & fro cherche aȝen home, þerfore knewe non oþer weye. þe freendys prayed þe preest to ley þe dede body on his asse. þerto grauntyd he hem. þat, were þe asse dyde abyde wyth þe body, þere þe body schulde be beryed; for þei wendyn þe asse schulde a born þe body to þe cherche as he dyde þe bokys, be-cause he knewe non oþer weye. þe preest grauntyd þer-to. þe asse bare þis cursyd body, wyth-outyn ledyng neyþer

But when the usurer's body

[1] This seems to refer to Nicholas de Flavigny, archbishop of Besançon (1227 till 1235), who is often quoted by Etienne de Bourbon, the author of a collection of 'exempla' known under the title 'De septem donis.' (Cf. Lecoy de la Marche's edition of Etienne de Bourbon, Anecdotes Historiques, note on p. 36.)

on þe ryȝt syde ne on þe left syde, but euen̄ ryȝt furth. w*yth*-oute turnyng, to galowys. & þ*er*e vnder þe galowys, þe asse kest doun̄ þe body. & þe body þ*er*e was beryed w*yth* thevis; for he was a falsere theef to god, & more good had stolyn, þan manye thevys þat þ*er*e were hangyd.

was laid upon his back, he went straightway to the gallows, and there the usurer was buried among thieves.

¶ þ*er*fore, ȝe proude & ferse, & ȝe ryche w*yth* fals getyn good, ȝe thevis & mychers, false tytherys, raveynerys, extorcyonerys, haly-day werkerys, & iangelerys in dyvyne seruyse, beth sory, beth schreuyn! restoryth! makyth amendys! ȝerne caste out þe wose of ȝo*ur*e synne, w*yth* a skeet of contrycyou*n*, w*yth* a scauell̄ of confessiou*n*, w*yth* a schouyl of satysfaccyou*n*! or ellys ȝo*ur*e ende schal be schamefull̄ dampnacyou*n*, as ȝe mowe verryly knowe, ȝif ȝe takyn hede to þis tale. &c.

Therefore, make amends!

Ca*pitulu*m xxxj.

De restitucione.

I told ȝou here-be-forn of restitucyou*n*, þ*a*t it is iiij *span*ne in lengthe of þe handyl of penau*n*ce in ȝo*ur*e schouyll̄ of satysfaccyou*n*; and now I schal telle ȝou how many inche in lengthe þis handyl of restitucyou*n* muste be.

Diverse kinds of restitution.

þou hast her*e* a p*ar*cell̄ of þi fader*ys* good, wyttyng þ*a*t þi fadyr get þ*a*t good w*yth* gouyl or in ony oþ*er* manere falsly, as be raueyn̄, thefte, or ony oþ*er* fals defraude; þou art boun̄de to restore þ*a*t p*ar*cell̄ of good, ȝif þou wylt be sauyd. Take þis for þe ferst inche in þis handyl of restitucyou*n*!

Any portion of an inheritance increased by usury, must be restored.

ȝif þou styre oþ*er*e to synne & to falsnes be þin euyl coun̄seyl, & art cause of her*e* syn̄ne, & bryngest hem in-to synne, þou muste inducyn hem & styren hem, in-as-myche as þou mayst, to amendm*en*t, and ȝif þou avayle hem nouȝt, pray for hem, & p*ro*cure oþ*er*e to pray for hem & to coun̄seylin & to styrren hem to am*en*dement! ful p*er*ylous it is to inducyn & steryn an-oþ*er* to syn̄ne, '*quia* vix possit restituere ad condignum,' *secundum* sco*lam*. take þis for þe s*ecun*de inche.

He who moves others to sin, must induce them to amendment.

Payment of damages for bodily harms

ffor þe iij. inche. ȝif þou harme a man in body, maynyst hi*m*, or o*þer*-wyse apeyrist his body, his me*m*bre ne his hurt mayst þou no*ȝ*t restore, but restore to hym of þi goodes for his harme afte*r* þe goodnes of his pe*r*sone, & afte*r* þe qu*a*ntyte of his harm̃, & after þe power of þi goodys, þat is for to seyne, þou muste payen for þe expu*n*sis aboute þe curyng of his hurt, & for his o*þer* harme þ*a*t he hath in tyme of his sykenes, & be-cause he may no*ȝ*t laboure to gete his lyiflode in tyme of his dysese. & charge þou more, & take hede þe*r*-to, ȝif he be pore þan ȝif he be ryche. *secundum scolam distinccio* XV.

and man-slaughter.

ffor þe iiij. inche. ȝif þou sle a man be þi fre wyll, his lyif mayst þou no*ȝ*t restore, but þou muste pray for him, & do bodyly penau*n*ce for hym, don almes-dede for hym, & susteyne [Fol. 64 b.] w*yth* lyiflode his fadyr & modyr & o*þer*e of his | next kyn vp-on þi powere, & eue*r*e vn-to þin ende þe muste gretly sorwyn in þin herte for þ*a*t dede.

Restoration of an injured name.

ffor þe v. inche in þe handyl of satysfaccyou*n*. ȝif þou defame[1] an-o*þer* vnry*ȝ*tfully, þou art bou*n*dyn to restoryn his name in-as-myche as is in þe, & in þo placys & to þo folk þere þou defamyst hym; þere knowe þi-self, & say þ*a*t þou lowe vp-on hym, & seydist fálsely.

ffor þe vj. inche. ȝif þou slau*n*dere[2] an-o*þer* ry*ȝ*tfully, ȝit art þou bou*n*dyn to restoryn his name in-as-myche as þou mayst, for þou dost dedly synne, & þe*r*fore þou owyst to say, þere þou defamyst hym, 'I seyde of hym vnkyndely, vndewly, vngentylly, vnwysely, folyly, & pe*r*ylously;' but say no*ȝ*t, 'I lyed on hym falsly;' for þ*a*nne lyest þou on þi-self.

ffor þe vij. inche. þi felawe defamyth ry*ȝ*tfully þis man. þou seyst þi felawe lyeth. be þi woord, þi felawe is holdyn a lyere; þou owyst to restoryn his name on þis manere: '*ȝ*e men, takyth non hede to my felawys woord*ys*, for his entent was good. he wende to haue seyd sooth, & hopyd & beleuyd to haue preuyd his entent, & he was dysseyved. & þe*r*fore holdyth hym no slau*n*derere!' hec sco*la*.

[1] MS. in margin: 'de diffa*macione*.'

[2] MS. in margin: 'de scandalo falso' (?).

ffor þe viij. inche. he þat takyth or wyth-holdyth oþeres good vnry3tfully, is boundyn to restoryn it. In many maners oþeres good is w*yth*-holdyn wrongfully, as be comaundment, whan þou comaundyst an-oþer to take oþers good vnry3tfully, or for to w*yth*-holdyn hem; 3if it be do be þi comaundment, þou art boundyn to restoryn þo godys. 3yf þou 3yue counseyl to takyn or to w*yth*-holdyn wrongfully oþeres good, or to don ony wrong or harm̄, & be þi counseyl þat wrong is don in-dede, þou art bounde to restore þe hole. þis is þe ix. inche in þe handle of þi restitucyoun. Restitution of property wrongfully withheld from the owner.

As for þe x. inche, and þou consente expressly, & acorde, þat swyche wrong schal be do, & w*yth*-outen þin acorde it schulde no3t be do; 3if it be don in-dede be þin acorde, þou art bounde to restore þe hole harm. 'Consencientem & agentem par pena constringit.' ij. q*uæstio* j. 'notum[1].'

℄ And 3if þat wrong schulde haue be do, þow3 þou had no3t consentyd þerto, þenne art þou bounde to restoryn as myche as was don harme be þe or be þine, & as myche as þou haddyst or spendyst of þo godys. þis is þe xi. inche.

As for þe xij. inche, 3if þou flatere or preyse hym þat doth wrong, & be þi praysing he is styred & doth þat wrong, þou art bounde to restore þe hole wrong þat he doth be þi praysing. He who encourages any offender is bound to make good the damage thus effected.

ffor þe xiij. inche. 3if þou reseyue a theef wyttyngly, or defendyst hym, or kepyst treccherously in pryuite stolyn thynges or oþere thinges falsly get, & be þe þat wrong & þat good is no3t restoryd, þou art bounde to restore þe hole of þat good. He who conceals a thief or things stolen,

As for þe xiiij. inche, 3if þou be partenere in dede of thefte, of gouyl, or of ony oþer wronges, þat is for to seyne, in folowynge w*yth* suche doers, in helpyng, defendyng, in strengthyng, in makyng hem þe boldere, þe hardyere; þou art bounde to restore þe hole wrong. or takes part in any theft,

3if þou be partynere, but only in þe þing þat is stolyn or euyll get, þenne[2] art þou bounde to restoryn only þat parcell whiche þou toke wyttyngly to þi part, or bou3tyst it. þis is þe xv. inche. or shares in the profit, is bound to make amends.

[1] Capitulum 10, causa 2, quæstio 1 [Corpus Juris Canonici, i. 443].

[2] MS. þat.

He who suffers a theft to be committed,

but for þe xvj. inche, ȝif þou seest thefte be do, & kepyst þe stylle, & wylt noȝt telle, warne, ne speke, whan þou myȝt lettyn it, & art in offyse & in degre in whiche þou art bounde to publyssch it, & to lettyn it, þanne art þou full boundyn to restoryn þat thefte.

ffor þe xvij. inche. ȝif þou, of offyce & of estate, owyst & [Fol. 65 a.] mayst *wyth*-stonde & lette swiche euyll doers, & wylt noȝt, | þou art boundyn to restoryn þe wrong; for þou myȝtest haue lettyd it, & woldyst noȝt.

or refuses to give assistance in discovering the thing stolen; is bound to make good the whole damage.

ffor þe xviij. inche. ȝif þou wytte where stolyn thyng is *wyth*-holdyn, & art askyd þer-of, & wylt noȝt tellyn it, and of þin offyse þou were boundyn to tellyn it, and þou myȝtest tellyn it *wyth*-outen peryle of þi persone or of þin estate, þou art bounde to restore þat thefte in þe hole. And þow þou in alle þise forseyde art bounde in þe hole to restore þe harme to hym þat is harmyd, but ȝif one of þe partynerys restore þe hole, alle his opere felawys are delyuered; but eche of þe opere is bounde, be euen porcyoun þat longyth to hym-self, to restore to hym þat restoryd all þe hole. ex dict*is* Thom*e*, ij^{a}. ij^{e}. q*uæstio* lxj[1]; & sco*la*, di*stinccio* xv.

Any profit derived from a thing detained must be restored.

ffor þe xix. inche. þou schalt noȝt only restore þat þou wrongfully hast take, but þou schalt also restore þe fruyte & þe profyȝte of þat thyng þat þou took vnryȝtfully. as þus: ȝif it be lande or beeste, & þe fruyte & þe profyȝte of þat lande & of beeste in þi tyme.

ffor þe xx. inche. ȝif þou haue profyȝt of gouell, restore þe gouell, but restore noȝt aȝen þe wynnyng þer-of. *secundum* sco*lam* vt *supra*.

Mo inches in lengthe of ȝ*oure* handyl of satysfaccyoun I schal telle ȝou an-o*per* day.

[*The Usurer's Church occupied by the Devil.*]

A rich usurer

But I fynde In legenda lumbardica[2] þat þere was a fals coueytows man, ryche w*yth* fals getyn good, w*yth* gouell &

[1] Cf. p. 79, note 1.

[2] MS. in margin: 'narr*acio*.'

raveyn, and w*yth* þat good he dyde make a fayr cherch. þe bysschop, in halwyng of þat cherche, seyȝ a feend be-hynde þe awtere syttyng in a chaire, & seyde to þe bysschop: 'whi halwyst þou my cherche? cese of þin halwyng, for þis cherche longyth to me, for it is made w*yth* my good, w*yth* gouel, thefte, raveyn, mycherye, & fals getyn good.' þe bysschop & þe clerkys fleddyn awey for dreed. þe feend, w*yth* a thunder-crakke, smote dou*n* þe cherche to þe grou*n*de.

founded a church.

But the Devil took possession of it,

and crushed it to the ground.

þ*er*fore, restoryth euyl getyn good to þe ownerys, & noȝt robbe he*m* to make þer-w*yth* cherchys.

[*Pope Benedict damned for Unlawful Alms done for him.*]

℣ Petr*us* Damian*us* tellyth[1] þ*a*t a preest seyȝ Beneytt þe pope, deed, rydyng on a blak hors. þe preest seyde, 'art þou Beneytt?' he seyde: 'ȝa! I am turmentyd in peyne, for all þe almes þ*a*t is done for me, it is of euyl getyn good, whiche, er I deyid, I bad it schulde haue be restoryd to hem þ*a*t awtyn it, & ellys had I be dampnyd now. but I suffer*e* peyne & sorwe ynow for here falsnes þat haue noȝt fulfylled my wyll. go & bydde hem restore þ*a*t good þat I bad to hem! & þ*a*nne saye hem þat þei take of suche an hucche for þat is trewly gett, & do þ*a*t for me; for þat schal helpe me.'

Pope Benedict was damned, because the alms given in his behalf had been taken from ill-gotten goods.

lo now! restoryth euyll getyn good, & helpyth ȝow w*yth* trewly getyn good, for þat bryngeth ȝou fro synne to g*r*ace, & fro peyne to blysse! Ad q*uo*d &c.

Cap*itulu*m xxxij^{m}.

De restitucione.

AFreendys, here-beforn I teld ȝou þ*a*t a schouyl hath iij. p*ar*tys: a scho, an heued, & an handyl. þe schouyl, I telde ȝou, was satysfaccyou*n*, þe scho þer-of is almes-dede, þe heuyd is p*r*ayere, þe handyll is restitucyou*n*. Of almes, p*r*ayer, & [Fol. 65b.]

[1] MS. in margin: 'narr*acio*.'

satysfaccyoun, I haue told 3ow. & of þe iij. spanne in lengthe in þe handyłł of satysfaccyoun, I haue told 3ou of xx. inches in lengthe in þe handyl of satysfaccyoun. And now I schal telle 3ow of mo inches in lengthe of þis handyłł.

More kinds of restitution.

The usurer is bound to repay interest and principal,

On inche is, 3if þou lene mony for gouyłł, þe muste restore[1] þe encres þat þou takyst for þe lenyng, and 3if þou take beeste or lande, þou owyst to restore all þe profy3t & frute ouer þin expenses vp-on þat lande or beeste, & restore also þe lande & beeste, whanne þou hast vp þin awne. *secundum* Wilelmum & glossam Raymundi[2].

and to make good all other damages incurred by his debtor.

An-oþer inche in lengthe of þin handyl is þis: 3if þou be a gouelere, þou art bounde to restore to hym þat þou lenyst to þi good for gouyl, alle þe harmys whiche he sufferyth for þe paying & for þe hynderyng of þat gouyłł; as þus: 3if he selle his hows, or his land, or ony oþer good, for þe lesse price, or ellys borwe monye of an-oþer, be gouyl also, for to paye þe þi gouyl, *secundum* Raymundum de vsura[3], alł þat harm þe muste restore to hym þat hath harme, for þou art cause þer-of.

Things of suspected origin have to be restored with all the profit derived from them.

An-oþer inche is þis: 3if þou haue a thyng of thefte or othir-wyse, þe whiche þou supposyst was stolyn or falsely get, þou art bounden to restoryn þat thyng wyth alle hise profy3tes þat þou hast takyn, & wyth alle þe profy3tes þat þe owner schulde haue takyn, 3if he had had it, saue þin expensys a-boue þe kepyng and þe gaderying of þat thyng. And 3if þou suppose þat thyng was no3t stolyn but wel gett, as longe as þou wenyst so, þou art no3t bounde to restore þe profy3tes þer-of, 3if þe profy3tes þanne & þe fruytes ben wastyd. but als sone as þou knowyst þat thyng was stolyn, þou muste restore þat þing, & þe profy3tes þer-of also þat arn þanne redy & no3t wasted.

If thou take possession of a thing with an

¶ An-oþer inche lengthe in þis handyl of satisfaccioun is þis: 3if þou takyst a mannys beeste, hors or ony oþer beeste, or ony

[1] MS. in margin: 'vsura restituenda.'

[2] Cf. p. 18, note 5.

[3] This quotation refers to Summa S. Raymundi, Liber Secundus Titulus 7, De vsuris, on p. 227 of the Roman edition of 1603.

othir thyng, nouȝt for to stele þat same þing but for to vse þat thyng to þi *profy*ȝt, to ryden þ*er*-on, or to werkyn þ*er*-with, vnwyttyng þe owner*e*, þou art bou*n*de to restore þat thyng aȝen to þe owener*e*, & to restore to hym also for þe werk of þat thyng in þi kepyng, & for þe peyrement of þ*at* thyng in þe tyme, & for þe harme þat þe owner*e* hath had for þe forberyng of þ*at* þing, *secundum* Ray*mundum*.

intention only to use it,

thou must pay for the use.

An-oþ*er* inche is þis: ȝif þou haue stolyn an hors or an-oþ*er* beeste, þe muste restore þat aȝen. ȝif þou haue do cost þ*er*-on, for pastur*e* or for fedyng, or for curyng of ony malady, or for norysschyng, & hast no *profy*ȝt þ*er*-of, þou mayst settyn on in restitucyou*n* þi costes. And ȝif þou haddyst *profy*ȝte, þe coste þou haddyst a-boue þi *profy*ȝte, þou mayst puttyn it on, & taken it vp to þi-self, as be confessyou*n*; but be lawe of dome, neyther theef ne raueyner*e* schul take vp his costes ne his expensys for no besynes but restore hole þe thyng & þe *profy*ȝtes, and rekenyn no cost. Ioh*annes*[1] in c. conti (?) de rest*itucione* (?) q*uestio* lxx[a]. ȝif þe thyng be werse, when þou restoryst it, þan it was, wha*n*ne þou stole it, þe muste restore þe peyrement. And ȝif þ*at* thyng | was more in valewe be comou*n* prise of þe cuntre, [Fol. 66 a.] whan þou stole it, & is of lesse p*r*ise, wh*a*nne þou restoryst it, þe muste restore þe worth of þe hyer*e* pryse; *secundum* Ab (?) sup*er* iiij[2]. ȝif þe thyng, aftyr þou hast stolyn it, be deed in þi tarying, er þou restore it, or be stolyn fro þe, or be p*er*ysched or lost, þe muste restore þe valewe þ*er*-of as it was worthe, wh*a*nne it was in best p*r*ise, syth þou stole it. *secundum* Ray*mundum*. And bothe þe theef & þe rauener*e* owyn to aske forȝifnesse slely be hem-self, or be an-oþ*er* meēd p*er*sone, ȝif it may be don w*ythoute* slaundre..

In restoring a stolen beast thou mayst count the expenses of feeding.

But if it perish in thy keeping, thou hast to restore the value it had in its best condition.

An-oþ*er* inche is þis: ȝif þou beleue or knowe verryly þ*at* a thyng is stollyn or falsely gett, & þou bye it to kepe it to þi-selue, or to sellyn it forth, or to ȝeuyn it an-oþ*er*, þe muste restore it, & ellys art þou nouȝt excusyd, þowȝ þou alyene it awey to an-oþ*er*, or þowȝ it p*er*ysche, or dye, or be stolyn fro þe; ne

He who buies a thing stolen has to restore it.

[1] From the Corpus Juris Canonici?

[2] Reference unknown to me.

þou mayst aske of þe ownere þe prise þat þou paydyst þer-fore, but full hym restore þe prise þat it was worth, whanne it was hiest in valewe after þe bying, oute-takyn þi resonable expense. 3if þou vnknowyngly, or for fawte of dyscrecyoun, or of negly- 4
gens, byge a þing þat is stolyn, & afterward þou perceyuyst þat it was falsly gett, þe muste restoryn it. 3if þou haue do coste in þe kepyng or in þe amendyng of þat þing þat mayst þou oute-takyn. þe profy3tes & þe fruytes of þat thyng whiche þou 8
tokyst þer-of, er þou knewe þat thyng was stolyn, & it be spendyd or wastyd, þou art no3t bounde to restore it. but 3if it perysche after þat þou wost þat it was stolyn, þou muste restore it, & þe profy3te þer-wyth, & þe lucre wherby þou art encresyd in 12
ryches. 3if þou restore þat thyng to þe ownere, þat þou bou3tyst wytyngly of stolyn good, þou mayst no3t askyn hym to paye þe a3en þat þou payedyst þer-fore; but 3if þou wystest no3t þat it was stolyn, þanne mayst þou askyn hym a3en þat þou payedyst 16
þerfore.

The family and household of a thief or robber have to restore what they have spent for their maintenance.

An-oþer inche is þis: 3if þou be a theef or a rauenere, and ℭ þi wyif & þi meyne knowe it, & etyn & drynken or oþer-wyse leuyn þer-by, þei are bounde to restore þe valewe of þat 20
whiche þei expende þer-of. 3if þou haue oþer good be-syde, þat was no3t getyn be raueyn, þer-by þei mowe leue. 3if þei be mellyd to-gedere, þat it mowe no3t be knowyn a-sunder, þei mowe lyve þer-by, so þat here entent be for to lyue wyth þat 24
þat is trewly gett; but 3if here spendyng lette þe, þat þou mayst no3t restore it, but þou haue no good but of raueyn, þi wyif & þi meyne muste gete here lyiflode oþer-wyse, of here freendys, or be wirkyng of here owne handys, or ellys be askyng 28
of almes. 3if þei mowe no3t getyn here lyiflode be none of þise maners forseyde, þanne nede hath no lawe, for þanne, in þat nede, wyif & chyld muste lyue be þi good whiche þou hast falsly get. But be þou ware, þat so falsly getyst þi good, for 32
þou art no3t excusyd! de consecracione distinccio j[1]. but in þat nede forseyde, þi wyif & chyld muste sparyngly as hem

[1] Part III. of the Decretum Gratiani, de consecratione; distinctio i.; it is not explicit which chapter is referred to.

nedyth spendyn of þi euyl getyn good & nouȝt in wast, & alwey in purpos, when þei mowe, to restore. But ȝif þou selle þat thyng þat þou stole, þi wyif & chyldren & oþere mowe lyven be þe prise þat þou takyst | for þe sellyng of þat thefte. [Fol. 66 b.]

¶ An-oþer inche in lengthe of þis handyl of restitucyoun [is þis?]: all þat þou getyst in ryȝtfull batayle of þin aduersarie, of his helperys, & of his subiettys, tyl þou haue vp full þi cost & þin expensis, & for þin harm, & for þi trauayle, & for þi werk, & for all þin hoste, it is þin awne, & þou art nouȝt bounde to restore it to þin enmye. lawfully profyr hym to make þe full amendys for alle þin harmys, xxvij. *questio* vij. 'Si de rebus[1];' but a-boue þi harmys owyst þou none to take, but þou restore it aȝen, but ȝif it be of an heretyke or of ony oþer euyl-doere, & for his euylle dedys his godys be cryed be þe kyng 'haue ok.'

The booty made in a legitimate war is not subject to restitution until all the expenses of war are recovered.

An-oþer inche in þe handyl of restitucyoun is þis: Othere subiettys þat helpyn nouȝt here lord in suche vnryȝtfull batayles, neythir be counsel ne be fauour, owyn nouȝt to be spoyled, robbyd, ne pyled, ne be depriued of here godys. for synnes folowyn here doerys, & it folowyn none otherys. j. *questio* iiij. *capit.* j[2]. no clerkys, no relygyous, no pylgrimes, no marchauntys goyng ne comyng, no plowmen in here tylthe, ne of here beestys þat tylen, ne of here beestys þat beryn here seed to feelde to þe tylthe to be sowyn, owyn nouȝt to be spoyled ne robbyd, & ȝif þei be spoyled, to hem owyth to be restoryd. *extravagantes* de treuga *et* pace, 'Innovamus[3].' þey þat haue ryȝtfull batayle, & in rasydhede, or malyce, or in wodehed, don harme or waste *wyth* all here host, whanne be tretyng or counseylyng þei myȝte haue sped bettere in here trewthe & do þe lesse harme; þanne here owne harme & þe harme þat þei don schulde be estymed & demyd to-gedyr, & all þat harme and wast þat þei don more þan here aduersaryes dyde to hem, þey muste restore to hem þat haddyn þe harme.

Persons whose property is exempt from pillage.

[1] Capit. 2, causa 23 (not 27), quæstio 7 [Corpus Juris Canonici, i. 951].

[2] Capit. 1, causa 1, quæstio 4 [i. 418].

[3] Capit. 2, X. de treuga et pace; 1. 34 [ii. 203].

Lords are not bound to make up the losses incurred by their men in a legitimate war.

An-oþer inche in þe handyl of restitucyoun is þis: he þat is lord, prince, & gouernour, in ryȝtfull batayle is noȝt bounde to restore tyl his men here hors & here harneys[1] whiche þei haue of here aduersaryes, but ȝif here lord be in defawȝte in reccheles gouernaunce, for þe sugettys owyn in ryȝtfull batayle for here lord to auntryn bothe here body & here good.

¶ Mo inches in lengthe of ȝoure handyl in satysfaccyoun I schal telle ȝou an-oþer day. for þowȝ þe scho almes-dede & þe heued prayere be in ȝoure schouyl of satysfaccyoun, but þe handyl þerin of restitucyoun be long ynow & large in ȝoure schouyl of satysfaccyoun, it castyth noȝt oute spedely þe wose of synne fro þe pytt of lustys, þat is, fro ȝoure fleschly herte.

[*The Repenting Usurer.*]

A usurer in Paris made full restitution of his ill-gotten goods,

Exaumple[2]. Cesarius[3], a clerk, seyth þat at Parys a ryche man wyth gouyll & fals getyn good wente to mayster Peers, chauntour of Parys, & askyd hym how he myȝte be sauyd. þe chauntour seyde, 'do crye þat þou art redy to restore to alle men!' he dyd so, & restoryd to þe ownerys, & com aȝen to mayster Peers & seyde, 'I haue restoryd alle godys falsly gett be my con|scyens.' [Fol. 67 a.] Mayster Peers seyde, 'Is þere now ony good lefte to þi-self?' þe man seyde, 'ȝa, I haue ȝit good ynow.' Mayster Peers seyde, 'now, go do þin almes for þi-self, wyth þin owen good!' þe man, nakyd saaf his breche, wente euery strete in þe cyte, & ȝaf almes, & bete him-self wyth a ȝerde crying to þe peple: 'lo ȝe folk! seeth me now wrecchyd, whom lordys haue worschepyd here be-fore for my muk! restoryth ȝoure fals getyn good, & beth ware be me!'

and the rest of his fortune he spent in giving alms.

Lo, he hadde skeet, skauel, & schouyl, þat is, sorwe, schryfte, & satysfaccyoun, & [þe] handyl of restitucyoun in his schouyl of satysfaccyoun was long & large ynow; he keste wel out þe wose of coueytise. takyth exaumple of hym! restoryth first ȝoure dettys & ȝoure wronges to hem & for hem þat haddyn

Take example by him!

[1] Mistaken for *harmys*? Cf. p. 210, 13.

[2] MS. in margin: 'narracio.'

[3] MS. *tellyth* crossed.

þe harme, & þanne 3euyth almes of 3oure owne trewe good for 3oure synnes! 'Date elemosinam & omnia munda sunt vobis[1].' 3euyth almes in þis manere, & alle synnes in 3ow schal be clensyd out! First make restitution, and then give alms!

[*The Usurer devoured by Frogs.*]

℣ Cesarius, a clerk, tellyth[2]: At colonye a ryche man wyth fals gotyn good seyde to a preest þat he wolde 3yue all þat he had falsely gett to pore folk. þe preest seyde, 'nay,' but bad hym restore it to þe ownerys. þe man seyde, 'nay.' þe preest, þanne, bad hym takyn euery day þat almes þat poore folk schulde haue of his euyl getyn good, & putte it in a coffere, tyl it were full. þe man dyd so as þe preest bad hym in confessioun. manye dayes after he openyd his cofere in presence of his confessour, & fonde þer-in as manye frowdys as he putt þer-in almessis. þe preest seyde, 'here þou seest how almes of euyl getyn good plesyth god!' þat man seyde, 'I schal restoryn yche man his.' he dyd so, & seyde to þe preest: 'As I in raueyn haue pelyd, vexid, & turmentyd, pore & ryche, & þe almes of here good in þis coffre is turnyd to frowdys; syth I falsly haue deuouryd þe peple of here good, þerfore þise frowdys schal deuowre my body qwyk.' he sterte nakyd in-to þe coffere to þe frowdys, and þe preest, at his prayere, schett þe coffere, & bare wyth him þe keye. þe next day þe preest com̄ a3en, & openyd þe cofere, & fonde þer-in ry3t nou3t but þe mannys bonys, for alle þe frowdys & all his flesch was go. his bonys were beryid in þe porche of seynt Gereonys[3]; be vertew of whiche bonys no frowde þere may abyde.

A usurer proposed to give alms of his ill-gotten goods.

His father confessor bade him put the alms into a coffer.

There, one day, he found it all turned into frogs.

Moved by repentance,

he threw himself into the chest,

and was devoured by the frogs.

Restoryth 3oure wrongys & 3oure dettys wyth þe handyl of restitucyoun! doth almes-dede, & prayeth faste for þe scho & þe heued in 3oure schouyl of satysfaccyoun! and þus castyth out þe wose of synne, as þis man dyde. and þanne schal 3e be clene in grace & bry3t in ioye in 3oure ende. To þat ioye, &c.

[1] Luke xi. 41. [2] MS. in margin: 'narracio.'

[3] Cæsarius has: *in ecclesia sancti Gereonis Martyris.* Cf. Cæsarius Heisterbacensis, ed. J. Strange, I. p. 106.

Capitulum xxxiij^m.

De restitucione.

FRendys, þe oþer day I teld 3ou of restitucyoun, how it is þe handyl of þe schouyl of satysfaccyoun, and manye inches in lengthe | þerof I telde 3ow. & now I schal telle 3ow mo inches þerof in lengthe, þat þe handyl of restitucyoun be no3t to schort but þat it be long ynow & large, spedyly to schouele out þe wose of synne.

[Fol. 67 b.]

More cases of restitution.

He who begins an illegitimate war is bound to pay damages to friend and foe.

þe firste inche in lengthe[1] of þis handyll of restitucyoun, as for þis tyme, is þis: he þat meuyth vnry3tfully batayle is bounde to restore all þe harmys whiche he or hys host doth to his aduersaryes, & to here men & to his owne men he owe to restore þe harmys þat þey haue of here aduersaryes in hys vnry3tfull cause, 3if his men wendyn þat he hadde ry3t; but 3if þei supposyd þat he hadde no ry3t, þei schul stondyn to here owne harme wyth-oute restitucyoun, but 3if þei be coactyd þer-to be dreed.

A subject who raises a war by command of his lord, is not liable to pay damages, unless the war be illegitimate.

An-oþer inche of lengthe in þe handyl of restitucyoun is, 3yf þou subiecte vnder þi lord, be hys byddyng, meue ry3tfull batayle, þou art no3t[2] boundyn to restore þe harmys þat þou doost to his aduersaries, but þi lord byd þe, or ellys but þin entent be corrupte & fals; but 3if þe batayle be vnry3tful, þou art bounde to restore; for þou art bounde more to drede god þan þi lord. 3if þou dow3te whether þe batayle is ry3tfull or nou3t, þou art excusid be þi lord, 3if þou be his subiecte; but 3if þou be his felowe, his freend, or his kynnes-man, þou art no3t excused, ne owyst no3t to fy3te for þi lord, tyl þou knowe þe truthe.

A clergyman may accept a portion of the booty as a gift from his lord, but he is not permitted to pillage himself.

An-oþer inche is þis: a clerk, in ry3tfull batayle wyth his lorde, 3if him be 3ouyn pylage of hym þat ry3tfully my3te 3euyn it him, he may leeffully kepyn it; but þe clerk, 3if he take suche pylage in batayle as an-oþer temperall man, þat clerk synneth, & be penaunce owith to restore it, 3if he may, to hym þat he hadde it of, 3if he knowe hym, & may do it wyth-oute peryle of

[1] MS. in margin: 'firste inche in lenghe.'

[2] Added in margin.

hym-self, & ellys he owyth to ȝeue it to pore folk. þe skyl is þis: þe lord may ȝeue his clerk no leue to fyȝte; Ryȝt so he may ȝeue him no leue to pyllen & stele; but be þe graunt of his lord, whil þe werre duryth, he may kepe stylle þat pyllage, for duryng þe tyme of þe werre he holdyth þat pyllage as of his lordys gyfte.

The purchaser of things captured is not bound to restore them.

An-oþer inche is þis: ȝif þou bygge pyllage þat is get in ryȝtfull batayle, wyttyng þat þe batayle is ryȝtfull, þou art noȝt bounde to restore. In *summa confessoris*, *Regula* de bello[1]. but prelatys & clerkys þat ȝyuen holy cherche-good to strumpettys, juggelourys, or to here fleschly kynrede, nouȝt to releue hem in nede but to makyn hem ryche; or to ȝyue holy chercħ-good to ryche men & grete, noȝt for honeste cause & leeffull but for fauour of þe world, or for to be mayntenyd in synne & falsnesse; þei be thevys, for þei stelyn awey fro þe poore folk þe godys of holy chercħ, wherwyth þei schulde be releuyd, and ȝyuen þo þere no nede is. And þerfore þei be boundyn to restore to þe poore þat þei so vnleeffully dyspose fro hem.

Prelates who dispose of church-property for the benefit of their relatives, or in bribery, are bound to make amends to the poor.

An-oþer inche is þis: suche lucre as þou getyst at þe hasard & at þe dyse þe muste restore,' *Secundum* Ric*ardum*[2], *distinccio* xv[a].

Gambling profits to be restored.

[Fol. 68 a.] |An-oþer inche is þis[3]: ȝif þou fynde a thyng þat is noȝt þin, þe muste restore it, ȝif þou knowe to whom. ȝif þou knowe noȝt to whom, þe muste enquere. And ȝif þou mowe noȝt wytte, delyuere it to þe lord of þe fraunchyse[4]. xiiij. *questio* v. 'Si quid inuenisti & non reddidisti, hoc rapuisti[5];' & *secundum* Ric*ardum*, vbi supra.

Things found must be restored, or deposited.

℄ An-oþer inche is þis: ȝif þou, for gret prayere of þi byggere, sellyn hym thy thyng, þe whiche þou woldyst noȝt els sellyn hym but for his prayere, be-cause it were harme to þe to forbere

For a thing sold at the instance of the purchaser

[1] This is only a conjectural transcription of the MS.'s contractions. R[a] might mean a name, but Raymond (cf. p. 18, note 5) has no such title, nor passage.

[2] Cf. p. 52, note 3.

[3] Some words of the preceding paragraph repeated and crossed in MS.

[4] MS. in margin: 'nota.'

[5] Capit. 6, causa 14, quæstio 5 [Corpus Juris Canonici I. 739].

you may charge more than the market-price,

it; þanne mayst þou sellyn it hym derere þan þe comoun prise goth in markett. & but it be for þis cause, þou owyst to sellyn it hym no derere þan þou mayst haue þerfore in markett. And

otherwise you must restore what you have overcharged.

3if þou selle hym derere þan þe markett prise, þou owyst to restore it.

An-oþer inche in þe handyl of restitucyoun is þis: 3if þou

The sellers of adulterated

selle[1] copyr for gold, wyne medlyd wyth watyr for wyn, or makyst ony oþer suche fals dysseyȝtys, þe muste restore. 3if þou dysseyue oþere wyth aunserys, weyȝtis, or mesurys, þou art boundyn to restore in peyne of dampnacyoun. 3if þou selle a

or defective goods

seek beeste for an heyle, þe muste restore. 3if þou selle ony beeste or ony oþer thyng þat hath ony pryve defawte, þe muste warne þe byggere þer-of, & ellys abate þe prise in-as-myche as þe thyng is þe werse for þat defaute, or ellys þe muste restore þe byggere his harme. 3if þou selle a crokyd hors for a clene, a ruynous hows for trust hows, mete & drynk corrupte for heyl mete, þe muste restore it. Vt dicit Thomas, ijª. ijᵉ. *questio* lxxvij.[2] Sellers þat be-cause of dysseyȝte apeyrin here chaffare,

are liable to restitution.

He who buys up victuals

or wyttyngly lyen & sweryn, þei synnen dedly and owyn to restoryn. 3if þou for coueytise bygge lyiflode or oþere thynges o tyme, þat þou myȝte sellen hem þe derere an-oþer tyme, & for non oþer skyl, ne for non oþer mede ne profyȝt; or ellys gadryst to-gedere corn or vytayles for to makyn a derthe, & þat þe

in order to enhance their price, is bound to restore his profit to the poor.

poore peple schulde nedys bygge of þe at þi prise be þi lust, þou synnest horrybely, & art bounde to restore to þe poore peple þat þou getyst be þi fals beying. glossa dicit: 'consilium esse non necessitatur.'

Restitution to be made immediately.

Whanne þou art bounde to restore, þe muste restore as sone as þou mayst, or aske leue to abyden of hym þat may ȝeue leue. *secundum* Thomam, ijª. ijᵉ. *questio* lxij.

þis day & opere dayes as here be-forn, I haue told ȝou of þe handyl of restitucyoun how manye inche it is long. þerfore, þis handyl of restitucyoun, & þe scho of almes, & þe heued of prayere, takyth & holdyth in ȝoure schoeH of satisfaccyoun, to schouele out þe wose of ȝoure synne! ffor þowȝ almes be þe

[1] MS. in margin: 'nota de empcione.'

[2] Cf. p. 79, note 1.

scho & prayere þe heued in þi schouyl of satysfaccyoun, 3if þe handyl of restitucyoun fayle, þi schouele is vnspedefull to castyn out þe wose of þi synne. Restitution an indispensable part of satisfaction.

4 [*The Judge bribed with an Ox and a Cow.*]

℟ Exaumple[1]. A man had a gret cause to be demyd & sped a-forn a gret juge. þe man 3af to þe juge a gret oxe to helpyn hym in his cause. þe juge hy3te hym to helpyn hym. his aduersarye herde here-of, & 3af | to þe wyif of þe juge a fayr cow to helpyn hym in þe same cause a3ens þe oþer man þat 3af þe oxe to here husbonde. Sche prayed so ofte to here husbonde for þat man þat 3af here þe cowe, þat here husbonde behy3te here helpe. þe day of þe doom com̃. þise two men stryved in here causes & pletedyn. þe iuge seyde no woord wyth hym þat 3af þe oxe, but sate stylle, & lete hym haue all his wyll þat 3afe þe cowe to his wyif. þanne seyde þe man to þe juge, þat 3af him þe oxe, 'þou oxe, speke for me as þou hy3test me!' þe iuge seyde a3en to hym, 'þe oxe may no3t speke, for þe cowe wyl no3t sufferyn hym;' for þe wyif hadde þe cowe, & lettyd here husbonde, þat hadde þe oxe, þat he was stylle & spak nou3t. In a lawsuit, one of the opponents bribed the judge with an ox, the other gave a cow to the judge's wife. [Fol. 68 b.] He who had given the cow won the case. 'The ox could not speak, because the cow would not let him.'

Ry3t so it faryth sumtyme in grete men þat haue of offyse to deme ry3tfully in causys. 3if þere come a pore man to hem wyth a trewe cause, & profere hem to be bedeman for euere, 3if þei helpe hem in here trewe causes & in here ry3t, for whiche helpe in here ryght þe iuges schulde haue reward in heuen̄ myche betere þan an oxe; þe iuge, þat is, here resoun, assentyth þerto to, haldyn þer-wyth. but whanne þe aduersarye of þe pore man, þat is, whan a ryche man comyth, & proferyth to þe wyif of þe iuge þat hattyth coueytise & wordely lucre, þat is, þe lesse reward, for þe cowe—as þe cowe is lesse in valew þan þe oxe, so temperall lucre is lesse þan þe lucre of heuen̄—þanne þe wyif, coueytise, lettyth so resoun, here husbonde weddyd & knytt to here, þat resoun spekyth no3t wyth þe So is judgement sometimes hampered by covetousness,

[1] MS. in margin: 'narracio.' Farther below: 'iudicium falsum.'

poore mennys cause; for he may noȝt speke for þe cowe, þat is, for þe lucre þat his wyif, coueytise, hath takyn. And so resoun sufferyth his wyif, þat is, his subiecte coueytise, to spedyn in causes of falsnesse in ryche men, & kepyth hym stylle, & spekyth noȝt in trewe causes of pore men, no he wyl noȝt restore þe lucre þat he takyth in his falsnesse, ne þe harme þat he doth to þe pore. but be ware þou þat doost þus of þin ende!

that it decides in favour of the rich man.

[*A Knight tormented for his Ill-gotten Goods.*]

A knight called Frederic appeared to a citizen,

Exaumple[1]. Cesarius seyth þat a knyȝt klepyd ffrederyk deed apperyd to a burgeys of a cyte on a blak stede, & out of þe knyȝtes nose com̃ smoke, & flammys, & fyir wyth brimston. þe knyȝt was clad wyth schepe-skynnes, & bar in his necke an huge weyȝte of erthe. & he seyde to þe burgeys: 'þis hors þat beryth me is a feend, þat turmentyth me, & beryth me to peyne of helle; for I dyed & made no restitucyoun of my wrongys. I was schreuyn & was sory for my synne, but I wolde noȝt restore þe harmys þat I dyde, & þerfore I am dampnyd. þise schepysskynnes wyth whiche I am wryed were scheep þat I took wrongfully of a wydewe, wyth whiche þat I am brent. þe erthe þat I bere was lond þat I falsely gatt & falsely purchased, þe whiche me peyneth in heuy weyȝte of beryng. þowȝ alle levis of treen, euery gresse on erthe, euery droppe of watyr in þe se & land, & euery ston smal & gret weryn dyuerse tungys, þei alle to-gedyr myȝte noȝt tellyn þe peyne þat I suffere, & schal | sufferyn wyth-outyn ende!' His sonys herdyn of þis peyne þat here fadyr hadde, & keptyn stylle þat lond, and noȝt woldyn restoryn it to þe heyris. what fell of hem in here ende, þus a clerk tellyth, Petrus Damianus:

and said that he was tormented in Hell,

because he had not made restitution of his ill-gotten goods.

[Fol. 69 a.]

[*The Punishment of his Heirs.*]

A German count was seen by a monk

[1]In theutonia was an erl of good name & of good condycyouns, as be þe voys of þe peple. he deyid. A relygious man seyȝ in his spiryte in helle syttynge on þe ouer-ende of

[1] MS. in margin: 'narracio.'

a laddere þat erle; which leddere stood in þe pytt of helle in- to sit on the upper end of a ladder in the pit of Hell.
myddes of fyir-flammys stynkynge w*yth* brymston wellyng & brennyng, & sethyng metall. þe relygyous askyd þe au*n*gyl
4 þat led hym, whi þ*at* good erle, þat was so good a lyuere, was so peyned in helle? þe au*n*gyl seyde: 'for on of his forn- An angel told the monk that the count and his ascendants were tortured on that ladder, because they had not restored the church-property usurped by their ancestors.
faderys took a possessiou*n* fro holy cherche falsely, & neu*er*e restoryd it a3en, & þ*er*fore he sytteth on þe netherest stake of
8 þis laddere in helle in þe most peyne; for he was þe first grou*n*d of þat wrong. on ich of þise ey3te stakys a-bouyn hym on þe laddere sytten dyu*er*se soulys of his successouris þat weryn heyris aft*er* him. iche was heyr aft*er* oþer, & non of
12 hem wolde restoryn þat possessiou*n*, but seydin þei wolde kepe þat lond as here fornfaderys hadde don. and þ*er*fore iche of hem sytteth a-bouyn oþ*er* on þis leddere on dyuers stakys. And þis erle is of þat blood in þe tenthe degre, heyr fro hym þat
16 began þ*at* wrong, and for he wolde no3t restore, he is sett on þe tenthe stake. & as þey deyin of þ*at* kynrede, one heyr aft*er* an-oþ*er*, þei schul be sett on þis ledder, & þis laddere schal be lengthyd þ*er*-aftyr, tyl þe possessiou*n* is restoryd
20 a3en.'

Be ware 3e þat takyn ony suche good falsely, & 3erne restoryth it, er 3e schul be þe grou*n*d of þis laddere in helle, be-cause 3e be begynners of þat wrong! And 3e þ*at* heldyn
24 forth swiche fals getyn good, & vsen forth suche false vsagys a3ens holy cherche! for þow3 a tyrau*n*t began þat wrong or All usurpers and their descendants shall be punished in Hell.
an-oþ*er* mys-ou*er*ledere, 3e alle þat takyn ensau*m*ple of hym, or cou*n*seyle to holde forth suche false customys a3en holy
28 cherch-ry3t, & wyl no3t restoryn it be techyng of goddys woord, 3e schul be sette on þis laddere in helle & alle þo, heyr aft*er* heyr, man aft*er* man, þat kepyn & stylle þat good & possessiou*n*s þat falsely is gett of temp*er*alte or sp*iri*tualte, of dede
32 or of qwyke, & wyllen kepyn it furthe as here forn-faderys haue don, wyttynge þat it were vnry3tfully gett, and wyll no3t restoryn it. Takyth hede þ*er*fore to þis tale[1], ryche & pore,

[1] MS. in margin: '*nota bene.*'

þat getyn falsly 3oure good in thefte, in mycherye, in false marchaundyse, in halyday chaffaryng, in false othys, in false mesurys, in false aunserys, in fals tythyng, in raueyn, or in oþer wyse vnry3tfully, as false seruauntys, false labourerys, false men of here crafte, þat deseruyn no3t here hyre: 3e alle þat ben in ony of þise poyntes, 3erne restoryth, þat 3e mowe be sauyd fro þis laddere of helle to þe blysse of heuen! to whiche blysse, &c[1].

[Fol. 69 b.]

Capitulum xxxiiij^m.

De quinque sensibus corporis.

The 'Pit of Lusts,' your body, is now cleansed

FReendys, here beforn I telde 3ow of a pytt of lustys, þat is, 3oure body, & of corrupte watyr in 3oure pyt, þat is, þe sentence of þe grete curse, & of a scope to caste oute wyth

with the scoop of penance,

þe watyr of cursyng, which scope is penaunce. I haue told 3ow also of þe wose in 3oure pytt, þat is, alle þe vij. dedly synnes.

the skeet of contrition,

I telde 3ow also of a skete, þat is, contric3oun, to castyn out wyth þe nesch wose of synne, & of a scauel, þat is, confessyoun,

the skavel of confession,

for to caste out wyth þe hardere wose of synne. I teld 3ou

and the shovel of satisfaction.

of a schouel, þat is, satysfaccyoun, to caste out þer-wyth þe crommys of þe wose of 3oure synne. þerfore, wyth þe scope of penaunce caste out clene þe watyr of þe grete curse! & wyth þe skete of contrycyoun, wyth þe scauel of confessioun, and wyth þe schouyll of satysfaccyoun, caste out clene þe wose of dedly synne!

Now, the watergates, your five senses, must be stopped to prevent curse and sin from returning into the pit.

And for þis day werk vs muste stoppyn þe watyr-gatys of oure pytt, þat þe watyr of curse & þe wose of dedly synne renne no3t a3en in-to oure pytt. ffor 3if 3oure pyt in his entrees be stylle opyn & vnstoppyd, þe corrupte watyr of curse & þe depe wose of synne rennyth in a3en, and so 3oure pytt first

[1] A few lines' space is left at the bottom of this column as if to mark the beginning of a new section of the work.

is depe, & after-ward wexith deppere. 'Abbissus abbissum inuocat'[1]. þerfore, þe v. watyr-gatys of 3oure pytt arn 3oure v. bodyly wyttes[2], as crisostom seyth, super Mat. in imperfecto, omilia xxxiiij. þe v. entrees of þi body arn þese[3]: to se, to here, to swelewe, to smelle, to fele. þise ben þe v. watyr-gatys, þe fyve entrees wherby watyr of curse & wose of synne entryn a3en in-to þi pytt of lustys, but þei be stoppyd. Jere[4], 'Mors intrauit per fenestras vestras.'

þe first watyr-gate is þi sy3te[5]. when þou openyst þin ey3ne to se vanytes, iapys, or wommen, for synne, or opere dyshonest membrys to stere þe to synne, or to se opere thynges to stere þe to lustys, to coueytise, or to opere vyces; þanne mayst þou say þus: myn ey3e has robbyd my soule of his lyif with watyr of lustys. In tre.[6], 'Oculus meus depredatus est animam meam.' þerfore stoppe þis watyr-gate, þin ey3e, wyth wepyng terys. for Abuile seyth, whill wepynge terys come doun be þi chekys, it gon vp to god, & askyn mercy. Spere þi sy3t fro vanytees & fro þe feend, & opene þis gate of þin ey3e to god, & se his wonderfull werkys! se folke dye, se þe sacrament of þe awtere, se goodnes þat may stere þe to heuynes of sorwe, and all þis schal stoppe þe gate of þi sy3t, þat watyr of wyckydnes & wose of synne schal no3t entryn to þi soule be þin ey3e. & pray to god þus: lord stoppe myn ey3en þat þei se no vanytes. Ps.[7] 'Auerte oculos meos ne videant vanitatem!' SIGHT. Shut your eyes to vanity, and behold the works of God!

þe secunde watyr-gate of þi pytt is þin heryng[8]. whanne þou openyst þin erys to here flatereris, or lyerys, bacbyterys, or rybaudye, & opere suche woordys of dyshoneste, þanne be þe gate of þin erys entryth a3en in-to þi pytt þe watyr & þe wose of wyckydnes. þerfore stoppe þis gate of þin erys fro þe feend & fro synne, & open it to god, to heryn his woord, to heryn his | seruyse, to heryn þe voys of þe poore, to heryn goodnesse! [Fol. 70 a.] HEARING. Stop your ears to calumny and flattery, and open them to the word of God!

[1] Ps. xli. (xlii.) 8.
[2] MS. in margin: 'anime quinque aquose sunt scil. (?) sensus corporales.'
[3] MS. in margin: 'sensus corporales.'
[4] Jer. ix. 21.
[5] MS. in margin: '1. sensus visus.'
[6] Lament. iii. 51.
[7] Ps. cxviii. (cxix.) 37.
[8] MS. in margin: '2. Auditus.'

secundum Abuyle: stoppe þine erys *wyth* thornys, þat is, wyth heryng of scharpe rep*re*uynge*s* & of scharpe techynges, w*yth* heryng of þe dredefull dome & of þe dredfull peyne in helle & of þe dredfull deth, wyth heryng of alle þise stoppe þi watyr- gate of þin erys, & þe wat*yr* of wykydnes & þe wose of sy*n*ne schal no3t entryn in-to þi pytt be þin heryng!

TASTE. þe iij. gate of þi pytt is tastyng or swelwyng[1]. wha*n*ne þou tastyst & swelwyst swete & delycate metys & drynkes, w*yth* a frequent dely3t and w*yth* gredynes as a beste in excesse & in wast, þa*n*ne entryth a3en watyr & wose of wyckednesse & of synne be þe gate of þi swelwyng. þ*er*fore schette, spe*r*e, stoppe, þis gate to þe feend, and open it to god, w*yth* abstynence fro delycacyes & fro exces, w*yth* harde metys & drynkes! and þis schal stoppyn out þe wat*yr* & þe wose of synne fro þi swelwyng. *secundum* Abuile.

Abstain from delicacies!

SMELLING. þe iiij. wat*yr*-gate of þi pytt is smellyng[2]. wha*n*ne þou hast gret dely3t to smellyn dyshoneste in leccherye & synne, to ste*r*e þe þe more to euyll, or to smelle swete herbys, swete spyces, or o*þer*e suche swete thynges, for þat entent to ste*r*e þe to lustys & to vyces of þe flesch, þa*n*ne entryth be þat wat*yr*-gate of þi smellyng wat*yr* & wose of synne into þi pytt a3en. þerfore stoppe þe gate of þi nase in thynkynge how foul þou were in þi concepc*youn* and in þi berthe! what art þou in þi flesch? stynche & dunge! what schalt þou be in þi graue? stynkynge frowdys-mete! wyth þis stynche, stoppe smellyng of þi nase!

Do not delight in sweet odours,

but think of the vileness of your birth and death!

[*The Rotten Palm-buds.*]

Exa*um*ple[3]. A good man clepyd Arseni*us* took burgeonys of palmys, & putte hem in wat*yr*, tyl þei were rotyn, & þa*n*ne he smellyd þerto w*yth* his nase, þat he schulde fele þe stynche of hem in-stede of þe swete smellys þat he hadde dely3t in a-fore tyme.

Arsenius mortified his nose by smelling the stench of rotten palm-buds.

[1] MS. in margin: '3ª ianua gust*us*.'
[2] MS. in margin: 'nota bene.'
[3] MS. in margin: 'Ex*emplum* bon*um*.'

[*The Body of the Sweet-heart used as a Remedy against Temptation.*]

In vit*is* pat*rum*[1] I rede þat a frere, smellyng swete onde & breth in kyssyng of a wo*m*man, was temptyd sore to lust of here. sche dyed. þe frere on a ny3t toke here body out of þe graue, and kepte þe body p*ri*uely in his selle, tyl sche stanke. as ofte as he was temptyd, he smellyd to here body, & be þe stynche of here þe lust of here swete breth was stoppyd fro his smellyng.

A friar delighted in a woman's kisses.

When she died, he took her body into his cell in order to overcome his passion.

Ry3t so, smelle þou what cometh of þe, stynche & fylthe. þe swettere mete & drynke þou vsest, þe foulere stynche comyth fro þe. Ry3t so, þe more dely3t þou hast to smellyn swete thynges, þe more stynkyng wat*yr* & wose of synne entryth in-to þi pytt. Smelle hqw stynkyng þou art, þou were, & þou schalt be, and þa*n*ne stoppyst þou out þe wat*yr* of lustys fro þi smellyng!

FEELING.

℣ þe v. wat*yr*-gate of þi pytt is þi felyng[2]. wha*n*ne þou felyst or towchyst w*yth* mowth in kyssyng, w*yth* hand in gropyng, & w*yth* ony me*m*bre of þi body in towchyng þat steryn þe to sy*n*ne & luste, þa*n*ne entreth be þe gate of þi felyng in-to þi pytt þe wat*yr* & wose of wykkydnesse. þe*r*fore spere, schette, & stoppe, | þis wat*yr*-gate of þi felyng, *secundum* Abuyle, w*yth* scharpe hayre next þi body nakyd, bothe lyggyng & goyng, and þat schal stoppyn out of þe pytt of þi flesch̄ þe wat*yr* of lustys & þe wose of synne! þe*r*fore seyth *cr*isostom̄ in *imperfecto*, *omilia* lj.[a] Spere & stoppe alle þi v. wat*yr*-gatys[3], þi sy3t, þin heryng, þi swelwyng, þi smellyng, þi felyng, w*yth* cle*n*nes & goodnes, & þe*n*ne watyr of wyckydnes may no3t entre.

[Fol. 70 b.]

Mortify your body with rough clothing!

Keep your five senses from uncleanness,

℣ ffig*ur*a Ysa. xxxix.[4] 'Ere*n*t q*ui*nq*ue* ciuitates in terra egipti loquentes lingua chanaan.' ffyve cytees schal be in þe lond of thirknes spekyng w*yth* a chau*n*gyng tunge[5]. þis is for to saye, ffyve citees schal be in the therk body of man, þat arn þe v.

[1] MS. in margin: 'narracio.'
[2] MS. in margin: 'tactus.'
[3] MS. in margin: 'nota bene.'
[4] Isai. xix. 18.
[5] MS. in margin: 'quinque ciuitates in terra egipti interpretantur (?) per 5 sensus.'

bodyly wyttes, whiche schal spekyn w*yth* a chaun*g*yd tunge, whan*n*e þei be stoppyd fulĩ of cle*n*nes, þ*at* watyr & wose of
and then your eye lustys & of sy*n*ne may no3t entryn be hem. as þus: þin ey3e, þ*at* spak before lecherous lokynges, afte*r*ward stoppyd w*yth* 4
will weep, clennes spekyth wepyng teerys. þin erys, þ*at* first spak dys-
your ear honest herynges of bacbytyng, flate*r*yng, lesynges, & rybaudrye,
will be intent on holy teaching, your mouth afte*r*ward stoppyd w*yth* clennes þei spekyn hery*n*g of goodnes, of goddys woord, of holy techynges. þi mowth[1] & þi swelwyng, 8 þ*at* ferst spak exces of slau*n*dere, of othys, of dyspysynges, lesynges, waryinges, rybaudrye, & exces of delycacyes in metys and drynkes, wha*n*ne þis mowth is stoppyd w*yth* goodnes,
will pray, þa*n*ne it spekyth p*r*ayerys, gode woordys, & trewthe. þi nase[2], 12
your nose will avoid tempting odours, þ*at* spake ferst lykerous & swete smellyng, stoppe w*yth* cle*n*nes, & it schal speke stynche & peynefulĩ odour*e* to avoyde out lustys
and your body will be chaste! of þi flesch̃. þi felyng, þ*at* ferst spak lustys of lecchery, of mychery, & thefte, stoppe it w*yth* clennes, & it schal speke 16 chastyte, almes-dede, restitucyou*n*, & scharpnesse of bodyly penau*n*ce. h*æc* Abuile. þ*er*fore, be woordys of Isay xxxiij.[3] Spere þin eyin þ*at* þei se non euyll̃, stoppe þin erys þ*at* þei ℣ here no slau*n*dre of oþer me*n*nys sy*n*ne, schette þi mowth þ*at* 20 þ*ou* speke non harme ne swelowe no3t exces, stoppe þi nase þ*at* þ*ou* smelle no-thyng steryng þe to sy*n*ne, schette þin handys fro mycherye & thefte, fro wrongfulĩ getyng of good, fro foule towchynges & gropynges of dyshoneste, & þa*n*ne þise v. cytees, 24 þ*at* is, þi v. wyttes, þ*at* ferst spekyn euyll̃, whil þei were diffowlyd w*yth* wat*yr* & wose of sy*n*ne, stoppe hem w*yth* clennes, & þei schal spekyn as a chaun*g*yd tunge. for þei schal be chaun*g*yd fro sy*n*ne to g*r*ace, fro euyl to goodnes! 28

[*The King who never laughed.*]

There was a king Example de dono t*imoris*[4]. A kyng eue*r*e in herte was ℣ heuy. his ey3e was turnyd fro vanytees, his hery*n*g, his swel-

[1] MS. in margin: 'os.' [2] MS. in margin: 'nasus.'
[3] Isai. xxxiii. 15 (?). MS. in margin: 'nota bene.'
[4] MS. in margin: 'narracio.'

wyng, his smellyng, & his felyng, were stoppyd *wyth* good gouernaunce fro þe wat*yr* of curse & fro þe wose of dedly synne. he neuere leyghed, ne made merthe. he made a feste to alle his who never laughed.
lordys & gentlys. in þat feste he sate stylle in sadnes, & made At a festival, one of his lords asked him why he was ever pensive and sad. Instead of answering the question, the king
no chere to his lordys, but was all pensyif & heuy. Oon of his
lordys, þat best durste spekyn, askyd hym why he was eu*ere* so
heuy of chere, w*yth*-oute gladnes. þe kyng ȝaf non answere,
but in schort tyme after, þe kyng dyde dyȝten a chayere w*yth*
rotyn feet, & it was sett ouer a pytt | full of brennyng fyir*e*. [Fol. 71 a.]
a-boue þe chayere was hangyng a swerd be a smal threed, þe
poynt downward*e*. þe kyng dyde þis lord be sett in þis chayer*e*, ordered the lord to be placed on
þat repr*e*uyd hym of his heuynesse, and dyde iiij. men w*yth* iiij. a chair standing over a pit of fire,
swerdys drawyn standyn a-boutyn hym settynge, þe poyntes of while a sword was suspended above, and four men directed their swords against him.
here swerdys to his breest, aȝens his herte, oon a-forn hym,
an-oþ*er* be-hyndyn hym, & oon on eythir syde of hi*m*. þe kyng
dyd settyn a-forn hym all delycacyes of mete & drynk, & dyde The lord could neither eat nor drink, for he was sorely afraid.
schewyn a-forn hym all melodye of menstralsye. he sate stylle
heuyly & eete noȝt. þe kyng bad hi*m* leyȝhen, & be merye,
& etyn. þe lord seyde, 'I may make no m*er*the for drede of
my deth. I may noȝt ete for sorwe; for I se p*er*yles of my deth
a-boue me, & be-nethe me, & on iche syde of me.' þe kyng Then, the king told him that his own reason for being sad was still more urgent;
seyde: 'þou repr*e*uedyst me for I am eu*ere* sory & pensyif. my
skyl is þis! I am be-set al aboute w*yth* grettere p*er*yles þan
þou seest aboute þe. my chayere is my body of speer brotyl
& rotyn bonys, in whiche my soule sytteth. be-nethe is þe pytt
of helle br*e*nnyng w*yth* fyir redy to brenne me, whanne my for his soul was threatened with the pains of Hell,
soule p*ar*tyth fro my body, þat is frele & brotyl. A-boue me
hangyth þe swerd of þe wreche of god redy to smyte me.
be-hynde me folowyn my sy*n*nes redy to accuse me. a-forn
me I se vnsykernes to w*yth*-stonde feendys þat temptyn me.
On my left syde I se dyssese, adu*er*site, tr*i*bulac*youn* of þis
world. On my ryȝt syde I se pr*o*sper*y*te, rycches, wordly wor-
schyppe, redy to dampne my soule for my mysgouernaunce.
þise be scharpere to myn herte for dreed of endles peyne &
endeles deth þan þi p*er*yles owyn to be to þin herte, þat schewyn while the lord was but menaced with bodily death.
to þe but a schort bodyly deth. þ*er*fore, I stoppe my v. wyttes

fro wat*yr* of lustys & vanytees, fro wose of sy*n*ne, w*yth* heuynes & sadnesse, & make no ioye ne m*er*the.'

Spiritual anxiety will preserve your senses from sin.

þou man & wo*m*man art gostly be-sett al abowte, abouyn & be-nethyn, w*yth* p*er*yles as þe kyng was. þ*er*fore, stoppe þi v. watergatys of þi pytt, þ*at* is, þe v. wyttes in þi body[1], w*yth* gostly dreed & heuynes, & þanne schal þe v. cytees in egypt, þat is, þe v. wyttes in þin erthely body, spekyn w*yth* a chau*n*gyd tunge! þei schal be chau*n*ged in-to an-oþ*er* langage, þei schal be chau*n*gyd fro wycked to good, fro fylthe to clennes, fro synne to g*r*ace! 'hec mutac*i*o dext*er*e excelsi[2].' þa*n*ne schal wat*yr* & wose of lustys & sy*n*ne be schett out of þi pytt, þa*n*ne schal þi pytt be clene & fuƚƚ of grace in body & soule, and in þe ende of þe world fuƚƚ of ioye!

To þat ioye bryng*e* vs he, &c[3].

Ca*pitulu*m xxxv^m^.

De quinq*ue* sensib*us* sp*iritu*alib*us*.

HEre be-forn I teld ȝou of v. wat*yr*gatys of ȝo*ur*e pytt, þ*at* is, of ȝo*ur*e v. bodely wyttes, how ȝe muste stoppe hem fro þe feende & fro sy*n*ne, þat wat*yr* & wose of lustys & wykkydnesse entre noȝt, & þ*at* ȝe schuƚƚ opyn̄ hem to godward, þ*at* goodnes & clennes myȝt entre in-to ȝo*ur*e body. As þou hast v. wat*yr*gatys in þe vttere-warde, owtward in þe pytt of þi body, be whiche wat*yr* & wose of lustys & sy*n*ne entryn in-to þi body, but | þei ben wel stoppyd; Ryȝt so, þou hast v. wat*yr*gatys in þe indere-warde of þi soule, whiche, whan it arn noȝt wel schett & stoppyd, þe wat*yr* & wose of wyckednes entryth in-to þi soule.

To your corporal senses correspond

[Fol. 71 b.]

five spiritual senses, which must also be kept free from wickedness.

þe v. wat*yr*gatys[4] of þi soule ben þise, *secundum* doctorem

[1] MS. in margin: 'nota bene de 5 *sensib*us cor*poralib*us.'

[2] Ps. lxxvi. (lxxvii.) 11.

[3] Cf. the conclusion of Chapter xi. p. 76.

[4] MS. in margin: '5 *sensus spiritu*ales.'

qui *dicitur* ffili*us* ma*tris*[1]: vndyrstondyng, desyr*e*, dely3t, mynde, & wiłł. vnderstondying is þe sy3t in þe ey3e of soule, desyre is þe ere & þe heryng of þi soule, dely3t is þe mowth & þe swelwyng of þi soule, mynde is þe nase & þe smellyng of þi soule, wyłł & consent is þe felyng of þi soule. whan þe ey3e of þi body seeth vanytees, þa*n*ne þi soule settyth his ey3e of vnderstondyng to þo vanytes whiche þi bodyly ey3e seeth, & þa*n*ne entryth wat*yr* of lustys & wose of sy*n*ne thru3 bo*þ*e þi gatys, þ*at* is, thru3 þi bodyly ey3e & thru3 þin vnderstondyng in-to þi soule. wha*n*ne þou heryst w*yth* þi bodyly erys harme, dyspy3t, dyshoneste, of o*þer* lustely, þi soule bowyth þ*er*to his ere of desyr*e*, havyng þ*er*to desyr*e* to heryng of his bodyly erys, & þa*n*ne entryth in-to þi soule at bothe gatys, þ*at* is, at þi bodyly eryn & at desyr*e* of þi soule, þe watyr & wose of lustys & of sy*n*ne. wha*n*ne þou w*yth* þi mowthe, tunge, & throte, tastyst & swelwyst exces & swetnes of delycacyes, þa*n*ne þi soule swelwyth w*yth* hys throte of dely3t þ*at* exces & þ*at* swetnesse, & so be þise two gatys, þ*at* is, be þe throte of þi body & be dely3t of þi soule, wat*yr* & wose of lustys & sy*n*ne entryth a3en in-to þi pyt of body & soule. wha*n*ne þou w*yth* þi nase smellyst swete sauo*ur* of dyshonest smellyng, þi soule smellyth þ*er*-to also with his nase, þ*at* is, w*yth* his mynde, hauyng mynde fułł in þ*at* smellyng, þanne entryth a3en in-to þi pytt be bothe þo gatys, be þe gate of þi smellyng & be þe gate of þi mynde, watyr of lustys & wose of sy*n*ne. wha*n*ne þou be þe gate of þi bodyly towchyng w*yth* hand or mowth or w*yth* ony o*þer* me*m*bre of þi body art steryd to sy*n*ne & lustys, þi soule putteth þ*er*-to his felyng, þ*at* is, his wyłł & consent, þa*n*ne entryth in-to þe at bothe gatys, at þi bodyly felyng & at þe consent of þi soule, þe watyr of lustys & þe wose of synne. nau*m* in fine[2]: 'ad aper*cion*em pandent*ur* porte tue, ignis

The sight excites understanding,

the hearing desire,

the taste delight,

the smelling lust,

the feeling will and consent.

[1] All that could be found about this name is that Magdalen College, Oxford, possesses a MS. described as Liber sermonum qui dicitur filius matris. Cf. Coxe's Catalogus Codicum MSS. qui in Collegiis Aulisque Oxoniensibus adservantur. Part II. p. 46. Magdl. Coll. No. lxxxi.

[2] Nahum iii. 13.

deuorabit vectes tuas,' þat is for to seye, *secundum* doctore*m* Abuile, þi gatys of þi x. wyttes, þ*a*t is, of þi v. bodyly wyttes & of þi fyve gostly wyttes, whe*n*ne it arn openyd to wikkydnesse, þe fyir of lustys bre*n*nyth & deuowryth þe barrys of þi gatys, whiche barris arn drede of god & schame of þe world. but wha*n*ne þe fyir of lustys is entryd w*yth*-inne þi gatys, it bre*n*nyth awey þi dreed to god & þi schame to þe world, for þou wexist so bold in þi synne, þ*a*t þou dredyst no3t god, ne þou dredyst no3t wordly schame, & so comyth in a3en at þi gatys in-to þi pytt þe watyr of curse & þe wose of sy*n*ne, and drenchyth þi soule.

Interpretation of the pool Bethesda.

þise v. wyttes of þi soule, vnderstondyng, desyre delyȝte, mynde, & wyll, mowe be figured[1], Joh. v.[2], be þe pyt þ*a*t had v. entrees, & iche entre lay ful of syke folk. An au*n*gyl, be

[Fol. 72 a.]

certeyn ty|mes, steryd þe wat*yr* in þe pytt, and what syke body myȝte ferst entre in-to þe pytt aft*er* þe styrryng of þat wat*yr*, he was made hole & heyl of what syknesse so euere he hadde

The pool is thy conscience.

be-forn. þis pyt is þi conscyens, in whiche wat*yr* of lustys & wose of synne standyth stylle & abydeth as wat*yr* in a pytt.

Its five porches are thy spiritual senses.

Ps[3] 'Statuit aquas quasi in vtre.' þe v. entrees of þi conscyens arn þi v. gostly wyttes a-forn seyde, in whiche v. wyttes lyen myche folk syke, su*m*me ar*e* syke in euyl vnderstondyng, su*m*me in euyll desyire, su*m*me in euyl delyȝt, su*m*me in euyl mynde, su*m*me in euyl thouȝt, su*m*me ar*e* syke in euyl wyl consentyng to þe dede of synne. but sum-tyme þe au*n*gyl, þ*a*t is, þe p*r*echour of goddys woord, styrreth & troubelyth þe wat*yr* of lustys in þe pyt of þi conscyence, & who-so wyll aft*er* þ*a*t styring, þat is, aft*er* þe repr*e*uyng & techyng of goddys woord, first, or deth come, gon in-to þ*a*t pytt, þ*a*t is, who-so ȝerne entryth in-to his conscyence in takyng hede how stynkyng his consciens is in wat*yr* of cursydnes of lustys & in wose of sy*n*ne, and þa*n*ne ȝerne caste out a3en þ*a*t corrupte watyr wyth þe scope of penau*n*ce: þa*n*ne schal he be made heyl of his synne, what sy*n*ne eu*e*re it be, so þat he stoppe wel þa*n*ne þe x. wat*yr*-

The angel is the priest who moves thy conscience

to repentance.

[1] MS. in margin: '*quinque* sensus spiritu*a*les;' below: 'fig*u*ra.'

[2] John v. 2–4.

[3] Ps. lxxvii. (lxxviii.) 13.

gatys þat I haue seyde before, þat þe watyr of wyckydnes come
¶ no3t in a3en. þise syke folk forseyde lyen in þe x. entrees of þis pytt, in v. entrees of þe body & in v. entrees of þe soule, þat is, in v. bodyly wyttes & in v. wyttes of þe soule, wherfore þei mowe be seyd þe x. leprys in þe gospel[1] þat cryed to god to be curyd. þerfore crye þou to god, þat he cure þe þat lyest in þis tenfolde lepre of synne in þi x. wyttes, out of þis watyr & wose of synne, & þat he stoppe so þi gatys of þi x. wyttes, when þe watyr & wose of synne is cast oute wyth penaunce, þat þe lepre of wyckydnesse neuere after infecte þi soule.

The sick who lie in the porches of the pool

may be compared to sinners who cry for mercy.

ℭ [*The Damnation of a Valiant Knight.*]

Beda de gestis Anglorum[2], he seyth: a kny3t was in Inglonde, noble & worthy in armys, but he was wykkyd & cursyd in werkys, for alle þe wyttes of his body & soule, his sy3t, his heryng, his mowth, his nase, his felyng, & alle his membrys of body, his vnderstondyng, entente, desyre, dely3te, mynde, & wyll, þei openyd hem to receyue all cursydnesse & synne, þow3 he was iche 3ere onys schreuyn. he stoppyd no3t þe gatys of his x. wyttes, but euere kept hem opyn, þat þe watyr of synne & of lustys plentyuously, euery 3ere more þan oþer, entryd a3en in-to his pytt, & drenchyd his soule. At þe laste he lay syke, & his kyng com̃ to hym to loke how he faryd, & conseylid hym to be schreuyn. þe kny3t seyde: 'My lege, 3if I were schreuyn, men wolde saye þat I were feryd of deth. I wyl abyde 3it, tyl I se more nede.' his sykenes wexe euery day more þan oþer. þe kyng kom a3en, & bad hym be schreuyn. þe kny3t seyde: 'my lord, now it is to late, for now I am demyd & dampnyd, be-cause I wolde no3t leve my synne whil I my3te, tyl now my synne hath lefte me. & whanne I was schreuyn, it was more for schame of þe world & for dreed of helle þan for loue of god. & in my schryfte, þe gatys of my wyttes were euere opyn & redy to turne a3en to synne. Syre Kyng, a lytel to-fore 3e kam in here to me, here comyn in two fayre aungelys. þe ton sett at my bed-hede, & þe oþer at my beddys feet. þe aungelys

An English knight, who was valiant but wicked,

fell ill.

The king advised him to confess; but he refused to do so, for fear of being thought a coward. When he was on the point of death,

[Fol. 72 b.]

two angels came in to him

[1] Luke xvii. 12.

[2] MS. in margin: 'narracio.'

to save his soul. seyde: "þis man schal deyin. lete vs loke 3if we haue ony ry3t
But they could allege only a few good deeds that he had done in his youth; to haue his soule." þat one au*n*gyll drewe forth a book out of his bosome, wretyn w*yth* letterys of gold, in whiche book I sei3 wretyn a fewe gode dedys þat I dede in my 3outhe, & I sey3 how ofte I was schreuyn of my synne: & þa*n*ne gretly I enioyed,
while the fiends produced a whole book full of his sins. for I wende a ben sauyd. þa*n*ne anon come in two horryble feendys, & on of hem schewyd out a gret book in whiche is wretyn all my sy*n*nes. þe feendys seyde to þe au*n*gellys: "why stonde 3e here? 3e haue no ry3t to haue þis soule. his gode dedys in 3ou*r*e book were don in his 3outhe, & he lefte of manye 3erys gon. his schryfte in 3oure book was no3t worth, for he had no sorwe for his synne; & 3it, þow3 sumtyme he had sorwe, he purposyd to turne a3en to his synne; and 3it, sumtyme þow3 he purposyd to forsakyn his synne, he brake his penau*n*ce, or ellys dyde his penau*n*ce out of charyte and in dedly synne. he wolde make none amendys for his wronge*s*, ne restore, ne paye his dettys to þe qwyke, ne to þe dede, ne to holi cherch. þe*r*fore, his schryfte in 3oure book is no3t worth!" þe au*n*gelys
So the angels left him. The fiends ripped him open from head to foot; and when seydin: "3e feendys seyn sooth! go we hens!" Syr*e* kyng, þe au*n*gelys arn gon, þe feendys arn here stylle by me. þe o feend slyteth w*yth* a swerd my body, & begy*n*neth at myn heued dou*n*warde. now his swerd is at myn ey3in, þe*r*fore I am blynde. þe o þe*r* feend w*yth* a scharpe swerde begynneth at my feet, & cleuyth vpward my body. lo syr*e* kyng, now here
their swords met at his heart, he died. swerdys metyn to-gedyre at myn herte! I am dampnyd body & soule!' þanne he dyed.

Markyth þis tale[1]! taketh hede, & drede 3ou*r*e ende! scope out 3ou*r*e wat*yr* of cursede dedys w*yth* þe scope of penau*n*ce! caste out þe wose of dedly synne w*yth* þe skete of contricyou*n*, with þe scauel of confessiou*n*, and w*yth* þe schouele of satys-
Keep your senses clean from sin! faccyou*n*, & stoppe wele 3oure wat*yr*-gatys of 3oure v. bodyly wyttes wyth a full purpos neuere to turne a3en to 3ou*r*e synne! And wha*n*ne þe watyr of curse is clene stoppyd out, & þe wose of synne clene cast oute, & 3oure watergatys of 3oure ten wyttes

[1] MS. in margin: 'nota.'

wel schett, þat watyr & wose come noȝt aȝen in-to ȝoure pytt, þanne is þe pytt of ȝoure body clene wyth grace! whiche grace schal brynge ȝou, body & soule, at þe doom to endeles ioye.

To which ioyȝe brynge vs he, &c.

Capitulum xxxvj.

De vanis cogitacionibus, verbis & operibus.

I haue told ȝou be-forn dyuerse dayis how ȝe schul scopyn out of ȝoure pytt of lustys, þat is, ȝoure body, wyth þe scope of penaunce þe corrupte watyr of þe grete curse, & how ȝe schul castyn oute þe stynkyng wose of dedly synne wyth þe skete of contrycyoun, wyth þe scaueſſ | of confessioun, and [Fol. 73 a.] wyth þe schouyſſ of satysfaccyoun. I haue telde ȝou also how ȝe schal schettyn & stoppyn þe v. watyrgatys of ȝoure bodyly wyttes & þe v. watyrgatys of ȝoure soule, þat is, ȝoure v. gostly wyttes. ȝif ȝoure pytt be fermyd clene fro þe watyr of curse & fro þe wose of synne, & alle þe watyrgatys of ȝoure bodyly & gostly wyttes be stoppyd wel fro comyng in aȝen of corrupte watyr & wose of lustys & of synne/ þanne ȝoure pytt is drye & clene, but it is schelde in perfeccyoun, frelte, febylnes, vnkunnyng, in ignoraunce & vnknowyng, þat it hath in hymself no kyndely spring of watyr of swetnes & of clennes in his owne ground/ be-cause it is noȝt depe ynow doluyn in perfeccyoun. & but it be doluyn deppere in perfeccyoun, vnclene maters & wose of vyces wyl falle aboue fro wyked spirytes in þe eyre, & drenchyn aȝen a soule/ þerfore, þe nedyth delue þi pytt so depe in perfeccyoun þat it mowe be a welle hauyng a kyndely spryng of swete waters/

When the pit, your body, is clear from curse and sin, and the ten waterȝates, your corporal and spiritual senses, are well protected;

then your pit must be dug deeper in perfection.

þanne muste þe do two þinges[1]: on is, to deluyn out þe grauel & þe sande þat lyith stylle be-nethe þe wose, tyl þou come to a lowe ground of spring. An-oþer is, þe muste make þis welle, whanne it is depe ynow, wyth lyme & ston, and þanne wil it dure & noȝt fayle.

First, the gravel and sand must be removed, and then the well must be lined with stones.

[1] MS. in margin: 'nota duo.'

Gravel and sand signify your idleness,

ffirst þou muste avoyde þe grauel & þe sand[1]! þis grauel & sand is ydelnesse & ese, wyth-oute fruytfull occupacyoun. þow3 þou be clene fro wose & watyr and lustys, & standyst stylle ydel, wyth-oute good occupacyoun, þou art but bareyn as grauel & sande, þat beryn no fruyte, *secundum crisostomum, in* in*perfecto, omilia* xx^a^. And þou art heuy as sande in slugnesse; as þe man first slayn of moyses afterward was hyd in þe sande, so þou first art slayn of Moyses, qui *interpretatur* Aq*uaticus*, þat is, of wattry wose of synne, and afterward þou [art] hyd & wryed & persched & deed in þe sonde of ydelnes. 'Moyses percussit egipcium & abscondit eum zabulo[2].' þus watery wose of synne sleth þe egypcyan, and hydeth him in þe sond of

which consists of idle thoughts,

ydelnesse. þis grauel & sonde is iij. fote depe. þat on fote is in þe herte, þat is, ydel thou3tes. 'Peruerse cogitaciones separant animam a deo'; sap) *primo*[3]. wycked thou3tes departyn mannys soule fro god. Crisostomus seyth: wo to 3ou þat speryn out of 3oure herte þe mynde of cristes passioun & his goodnesse, with 3oure wycked & ydel thou3tys, & haue made 3oure herte an hoggys cote & a denne of theuys, þat is, a dwellyng-place of feendys! As 3e haue schett crist out of 3oure hertys, wyth 3oure euyll thou3tes, so crist schal schette 3ow out of heuen, and wyth feendys, whom 3e haue receyuyd, 3e schal dwelle/ þerfore, caste out þis sande & grauel of 3oure ydell & euyll thou3tes, for þis is þe firste fote in depthe.

idle words,

¶ þe secunde fote depthe is in þi tunge, þat is, ydel & euyl woordys. Of euery ydel woord þou spekyst þou schalt 3yve acountys at þe day of dome, Mat. xij.[4] Crisostomus seyth: wo! wo! to ydel & wycked spekerys! 3if þou haddyst openyd

[Fol. 73 b.] þi tunge & stynkyng mowth to haue praysed | þi god, þou schuldest haue sungyn wyth aungellys in heuen, wyth-outyn ende, 'Sanctus! sanctus! sanctus! dominus deus omnipotens,' holy! holy! holy! almy3ty god! & for þou hast no3t openyd þi mouthe to prayse þi god, but spekyn ydell woordys & iapys, lesynges & opere slaundere, þerfore 3ellyng, roryng, & wepyng, þou schalt

[1] MS. in margin: '1. ociositas.'
[2] Exod. ii. 12.
[3] Sapientia i. 3.
[4] Matt. xii. 36.

cryin w*yth* feendys in helle, w*yth*-outyn ende, 've! ve! ve! q*ua*nte sun*t* tenebre!' wo! wo! wo! grete arn my therknessis in peyne! þe mouth þ*at* lyeth in ydel woordys sleeth þe soule, Sap. j.[1] & j. ad cor. xv.[2] wycked & ydell woordys corruptyn gode manerys. þ*er*fore, delue out þis sande, þis gr*a*uel of þi tunge, þ*at* is, ydell & euyll woordys, for þis is þe sec*un*de fote in depthe!

¶ But þe iij. fote in depthe *is* ydelnes in þi dedes[3], þ*at* is, and idle deeds. whanne þou leuyst [4]occupacyoun of gostly profyȝt, & werkyst dedys of vanytees & of no profyȝt ne of frute to þi soule. seynt Austyn seyth: O þou vnprofyteable & drye tre worthy to euerlastyng fyir, what schalt þou answere at þe day of dome, whanne al þe tyme of þi lyvyng schal be inquiryd of þe how þou hast dyspendyd it in ydell werkys? · Crisostomus seyth in imperfecto, omilia xxvj[a]: who is ydel? he þ*at* thynketh noȝt, spekyth noȝt, ne werchyth noȝt, to þe worschipp of god. ȝif þou stele, þou art noȝt ydel, but þou art deed. ȝif þou releue noȝt þe poore w*yth* þi good, þanne art þou ydel, for þou doost noȝt þe werk of god. ȝif þou be drunke or glotoun, þou art deed & noȝt ydell. ȝif þou kepe mesure in etyng & drynkynge[5], & ȝeuyst noȝt þerof to þe pore, þanne art þou ydel, for þou doost noȝt goddys werkys, þ*at* is, almes-dede. ȝif þou leue all dedly synne, & kepyst þe in veyn & in ydel restyng þ*at* þou wylt noȝt occupye þe in goddys werkys, þanne art þou ydel, for it is noȝt ynow to forsake þi synne & ben ydel fro gode werkys, but þe muste forsake þi synne & don gode werkys. 'declina a malo & fac bonum[6]!' þ*at* þou mowe seyn wyth þe apostelys[7]: lo, we forsake alle þinges, þ*at* is, alle synnes, & we folowe þe in þi werkys. þ*er*fore, ȝif þou wylt noȝt be deed in dedly synne, ne ydel & vnfruytefull as sande & grauel, forsake þi synne & do wel! [8]'Sint lumbi v*est*ri p*re*cincti, i*d est*, a peccato, & luc*er*ne ardentes in manib*us* v*est*ris, i*d est*, lucidum

It is not enough for you to forsake your sin, but you must do good works.

[1] Sapientia i. 11. [2] 1 Cor. xv. 33.
[3] MS. in margin: '3. op*er*a vana.' [4] MS. *gostly* crossed.
[5] MS. drynk-kynge. [6] Ps. xxxiv. 14, and xxxvii. 27.
[7] Matt. xix. 27; Mark x. 28; Luke xviii. 28. [8] Luke xii. 35.

exemplum sit in operibus vestris.' Crisostomus seyth: he þat werkyth noȝt goddys werk in þis world, but stondyth stylle ydel, & werkyth vanytees, etyth & drynketh & wastyth vytayles of god, & seruyth hym noȝt, in þe oþer world he schal fastyng be put oute of goddys howȝs, whanne oþere þat han wrouȝt wel here goddys werk schal be takyn in-to goddys householde, & etyn of þe mete of lyif. Idel thouȝtes, woordys, & dedys, it arn as grauelł & sande; for þe kyrnelys of þe grauel or of sande arn wyth-oute noumbre, so þin ydel thouȝtes, woordys, & dedys, arn wyth-outyn noumbre, & bareyne as sande wyth-oute profyȝt, & varying, discordeng asundre, departyd in-to dyuerse dysirte, none hangynge wyth oþer as kyrnellys of grauel. þis sand & grauel of ydelnes is no ground to settyn on oure ston-werk; wherfore ȝou nedyth to takyn a spade, & deluyn out þis grauel & sande of ydelnes. þis spade muste [be] clennes, of which I wyl telle | ȝow an-oþer day. [Fol. 74 a.]

Idle thoughts, words, and deeds

are numberless, barren, and incoherent as the sand,

unfit for building upon.

[*The Young Sinner who could not be saved by Prayers.*]

Ex vitis patrum[1]. A ȝong man was temptyd in herte wyth ydelł thouȝtys, & to ydel woordys, & to ydelł dedys of vanytes, & to leccherye. he prayed an old man to pray for hym. þe old man was an holy lyuere. þe old man prayed for him, & þe ȝung man synned neuere þe lesse. On a nyȝt, in a vysioun, þe old man seyȝ þe ȝong man syttyng, & dyuerse feendys in lykenesse of wommen pleying a-forn hym, & þe ȝonge man hadde grete delyȝte in here pley, As þe old man thouȝte in þat vysioun. & þe gode aungyl of þat ȝung man was wroth aȝens hym, for he ros noȝt vp & prayed to god of helpe/ On þe morwe after, þe old man seyde to þe ȝung man: 'brothir, it is þi defaute þat my prayerys arn noȝt herd of god for þe; for I seye þis nyȝt how feendys temptyd þe to wycked thouȝtys, woordys, & dedys, & þou sate stylle in ydylnesse & ese, & woldyst noȝt ryse to avoyde hem wyth þi prayere, but haddyst delyȝt in þo ydelł thouȝtes, woordys, & dedys. and þerfore þi

An old man prayed for a young sinner, who continued in sin, nevertheless. In a vision, he saw the youth tempted by fiends, and how his good angel was wroth with him.

In the morning he told the young man

[1] MS. in margin: 'narracio.'

good aungyl was sore agreuyd w*yth* þe. how schulde temptacyou*n* of ydel thou3tys, woordys, & dedys, avoyde fro þe be my p*r*ayerys, but þou woldyst laboure & praye also? A syke body þ*at* wyl no3t leue noyo*us* metys & drynkys may no3t hen hole & curyd þ*at* whyle be medycyne of his leche. Ry3t so, þou vsyst ydelnesse, ease, & reste, noyous to þi soule, in seknesse of temptacyou*n*. þ*er*fore, fro þise temptacyou*n*s þou mayst no3t be curyd be my p*r*ayere.'

that, without his own exertions, all prayers on his behalf should be unavailing.

þ*er*fore, þou þ*at* syttest stylle here in cherch, vnocupyed & thynkest on þi muk & on o þ*er* ydelnes, & spekyst ydell woordys, or slepyst as a beste in goddys seruyse, & be temptacyou*n* of feendys[1], & no3t wylt arysen in þin herte w*yth* deuocyou*n* to clensyn out þe ydel thou3tys & woordys w*yth* þi p*r*ayerys, ne w*yth* holy mynde of c*r*istes passiou*n*, how thynkest þou to be sauyd w*yth* o þ*er* mennys p*r*ayere, & wylt no3t helpe þ*er*to þi-self w*yth* þi p*r*ayere?

(The idle one may not be saved by the prayers of others.)

℣ Ex vitis p*atrum*[2]. A 3ung man seyde: 'what schal I do? eueremore ydell & wycked thou3t*ys* sle me in herte.' þe olde man seyde: 'whan þe modyr wanyth here child, sche wetyth here tetys w*yth* sum byttere thyng, & so þe chyld felyng ofte þ*at* bytternes leuyth his soukyng[3]. So þou putte þin herte in byttere thou3t of þi deth, & in thou3t of byttere peynes endles, in helle ordeynyd redy for þe, but þou amende þe; thynke in þin herte as a synfull wrecche thou3te in his herte, *secundum* Jacobu*m* de Vitriaco: þei þ*at* ar*e* dampnyd, schal þei be sauyd after a M[t] 3ere? thynke þou, "nay." what after MM[t] 3ere? thynke þou, "nay." what after as many thowsand 3ere as dropys of watyr arn in þe se? thynke þou, "nay." and 3if þou thynke þ*us*, þ*a*nne schal þi thou3t be troubelyd and a-dred, & þ*a*nne it schal begynne to putte awey ydel thou3tys, woordys, & occupacyou*n*s, & þ*a*nne schalt þou thynke þ*at* fleschly folke arn foule blynded w*yth* þe feend in here ydelnesse, þ*at* for a schort tyme

The youth asked what he should do. The old man replied: 'As a mother weans her child by applying some bitter decoction to her breasts, so wilt thou be saved from temptation by thinking of the pains of hell.'

[1] A gap?

[2] MS. in margin: 'narr*acio*.' The first story continued.

[3] MS. in margin: 'ex*emplum* bonu*m*.'

of lyvyng here myspendyn it in ydelnesse & in vanyte, & dampnyn hem-self to endles peyne.'

þerfore, wyth þis bytternes forseyd, putte fro þe þe tetys of ydylnes, þat þou souke no more þer-of for no delyȝt! Caste out þis grauel & | þis sond of ydelnes, wyth good occupacyoun! [Fol. 74 b.]

[*The Devil writing Idle Words on a Scroll.*]

The Devil wrote on a scroll the idle words spoken during holy service. In an effort to stretch it with his teeth, he knocked his head against the wall.

Jacobus de Vitriaco seyth[1] þat a feend in a cherch wrote ydelt woordys, & iangelynges, & rownynges, & whanne his rolle was ful wretyn he sette on his teeth to drawe out his rolle largere & breddere, þat he myȝte wryte þeron more. as he drewe wyth his teeth on þe rolle hys heued smote aȝens þe walt. An holy man seyȝ him, & seyde: 'what doost þou feend?' þe feend seyde: 'I wryte rownynges & talys spokyn in þis cherche.'

I trowe þe feend hath nede to drawe lengere & braddere his rolle here; for it is ellys to lytel to wryten on alle þe talys tolde in þis cherch, for it is neuere lefte, but it be at sacre, for prechyng, ne schryfte, ne schame, ne dreed of god ne of þe world. but þey amendyn hem, þei schult be perysched both body & soule!

[*The Talkative Nun burnt in the Upper Part of her Body.*]

The body of a talkative nun was cut through by fiends, and the upper part was burnt before an altar.

[2]A nunne, chast of body but ydel in woordys, in iapys, & in foly speche, & delyȝted þerin, sche deyid, & was beryid in þe cherch. þe next nyȝt after, þe kepere of þe cherch seyȝ here be led wyth feendys a-forn an awtere. þe feendys, wyth a brennyng sawe, kuttyn here in þe myddys, & þe ouer part of here þei brentyn fro þe wast vpward for here ydelt woordys. þe nethir parte fro þe wast dounward was hole, for sche was chast in body. And on þe morwe, on þe paument it was verryly sen where sche was brent.

[1] MS. in margin: 'narracio.' Cf. the same story on p. 115, l. 8.

[2] MS. in margin: 'narracio bona contra verba ociosa.'

I drede me, þanne, ȝe þat arn ydelt in woord, thouȝt, & dede, schal be brent & sawyd wel werse þan sche was, but ȝe leuyn it. þerfore, caste oute þe grauel & sand of ydelnes wyth good occupacyoun, þat ȝe be sauyd fro sawyng & brennyng of feendys to ioye & blysse euere-lastynge! To which blysse, &c.

Capitulum xxxvijm.

De Mundicia & humilitate.

The oþer day I teld ȝou how ȝe schul castyn out of ȝoure pytt grauel & sand of ydelnes, þat is, of ydel thouȝtys, woordys, & dedys, to makyn ȝoure pytt deppere in perfeccyoun; for it is to scheld. Now schal I telle ȝou of þe spade where-wyth ȝe schul delue ȝoure pyt deppere.

The 'gravel of Idleness' must be cast out

þis spade muste be clennesse[1]. þe scho þerof is clene thouȝtis, þe heued þerof is clene woordys, þe handyl þerof is clene werkys. To þe firste loke þe scho of þi spade be a clene herte! lete þin herte delue depe & scharpe to thynke what scharp peyne & deth crist sufferyd for þe. & thynke how he made þe to his lyknesse, & bouȝte þe wyth his precyous blood. þinke what peyne he sufferyd for þe. think how he fedyth þe & sauyth þe, & how he schal rewarde þe in endles blys, ȝif þou loue hym & worschipe hym. thynk how fals & vnkynde þou art to hym. þou dredyst, louyst, seruyst, & worschepyst, more þi body, þe world, þi rusty monye, þi rotyn muk, þe feend & synne, þan þou doost þi god. thynke, but þou amende þis, he schal dampne þe[2] in endles peyne. Gregorie seyth, þere may be no more woodnes þan for a schort delyȝt & luste in herte, for þi synne to be boundyn to endles peyne, & to lese þe kyngdom of ioye. þerfore, late þis scho of þi spade, þat is, þis clene & | scharp dredful mynde deluyn doun depe in-to þe rootys of þin herte, and þer-wyth schalt þou deluyn oute þe

with the 'spade of Cleanness,' which has three parts: first pure thought for a shoe. Purify your heart, with gratitude to God

and the dread of damnation.

[Fol. 75 a.]

[1] MS. in margin: 'vanga mundacia.'

[2] Added by later hand above the line.

grauel & sande of þin herte, of ydelꝭ & euyꝭ thouȝtys. Ps.[1] 'Memor fui dei mei & delectatus sum.' In alle þi thowȝtys thynke on þi god, & he schal ryȝten þi weyis. *Prouer.* iij.[2] Wyth þis thouȝt in god delue oute delyȝt of þin olde synne passyd. delue out consent of synne for to come & euyl purpos, þat þou enclyne noȝt þerto. delue out desyir of synne presente þat þou art temptyd in, & wyl & dede. *secundum* doctorem: 'Purificate corda vestra.' Jac. iiij°.[3] do oute þe ruste of ydelꝭ thouȝtys fro ȝoure herte, & it schal be a clene vessel of god. *prouer.* xxv.[4] 'Aufer rubiginem de argento, id est, de iusto corde, & egredietur vas purissimum, id est cor mundum & vas dei.' þanne schalt þou be blyssed & se god. 'Beati mundo corde; quum ipsi deum videbunt[5].'

The head of the spade must be clean speech.

To þe secunde, þe heued of þis spade muste be clennes in ℣ tunge[6]. *prouer.* xvj.[7] 'Sermo purus pulcherimus est.' Clene speche is euermore fayrest. wyth þe heued of þi spade, þat is, clene speche, clene woordys, delue out þe sonde & þe grauel of ydel woordys. delue out lesynges, iapys, rybawdye, chydynge, bacbytyng, dyspysing, fals & horryble sweryng. Ps.[8] 'Domine quis habitabit in tabernaculo tuo?' Et sequitur: 'qui non egit dolum in lingua sua.' lord, who schal dwelle in heuen? he þat spekyth no dysseyȝt, non euyꝭ. Ps.[9] þou þat hast louyd to speke wyckydnes more þan goodnes, 'dilexisti iniquitatem magis quam loqui equitatem;' þerfore god schal distroye þe in þin ende. he schal schredyn þe, he schal stubbyn þe vp rynde & roote fro þe ground of lyif, þat is, fro þe blysse of heuen. Ps.[10] 'destruet te in finem, euellet te, & emigrabit te de tabernaculo tuo, & radicem tuam de terra viuencium.' þerfore, wyth clennes of spekyng in þe heued of ȝoure spade, delue out ydelnes of woordys, of bacbytyng, of oþis, of warying, of dyspisyng, of chydyng, of lesynges, of iapys, & of foule woordys. Ysa. iij.[11]

[1] Ps. lxxvi. (lxxvii.) 4. [2] Prov. iii. 6. [3] James iv. 8.
[4] Prov. xxv. 4. [5] Matt. v. 8.
[6] MS. in margin: 'mundicia lingue.
[7] Prov. xv. 26. [8] Ps. xiv. (xv.) 1, 3. [9] Ps. li. (lii.) 5.
[10] Ps. li. (lii.) 7. [11] Isa. lii. 11.

'Mundamini qui fertis vasa d*omi*ni.' Beth clene in tunge ȝe þat bere vessellys of god. P*rouer.* xiiij.[1] 'Qui custodit os suu*m* custodit a*nim*am suam.'

℄ To þe iij., þe handyll of þis spade muste be clene occupacyou*n* in werkynge[2]. Jero*me*, 'Semper aliquid boni facito, vt inueniat te diabolus occupatu*m*.' Stande noȝt ydel, but alwey do sum good dede, þat þe feend fynde þe occupyed & noȝt ydel. Jaƈ. iiij.[3] 'Mundate manu*s* ves*tras*.' Makyth clene ȝo*ure* handys, þat is, ȝo*ure* werkys. lord, ȝeue me clennesse of my werkys! seyth þe Ps.[4] 'Puritatem manuu*m* mearu*m* retribue m*ihi*.' The handle must be good works.

Wha*nne* þou hast doluyn out þe sonde & grauel of·ydylnes out of herte, tunge, & dede, þa*nne* schalt þou fynde vnder þe grauel þer*e* p*ride* was first a-bouyn, a syker & a cler*e* grond be-nethe, & þ*at* grou*nd* is lownes cont*rary* to p*ride*[5], þat was first abouyn him. how schalt þou knowe þat grou*nd* of low-nesse? In þis manere: wha*nne* þou thynkest þat þou art noȝt in wor|thynes, but wrecchyd & vnworthy, haldyng oþere bettyre þan þou; þa*nne* hast þou fou*nde* þat grownd. God hath grou*nd*yd alt erthe on nouȝt, Job xv.[6], þat is for to saye, god hath sett & grou*nd*yd in ma*nn*ys soule on nouȝt, þ*at* is, on þe grou*nd* of lowness, whe*nne* man haldyth hym-self nouȝt. As gold excellyth alle metallys in p*ri*ce, & bawme excellyth alle lycourys, & drawyth lowest dou*n* to þe botme of a vessell and to þe grou*nd*, Ryȝt so, lownesse excellyth in p*rec*youshed alle ℣ ver*tuys*[7], & eue*re* drawyth dou*n* to þe neþerest place. Sap. vij.[8] 'Om*ne* aru*m* in comparacio*ne* [illius] arena e*st* exigua.' Al manere gold is but as a lytel g*r*auel in regard of lownes. When the gravel is removed, you will find the 'ground of Humility' where Pride had been before. [Fol. 75 b.]

In a brau*n*che of a tre standyng ryȝt vpward is noȝt heuy ladyn w*yth* fruyte, ne on eer of corn standyng ryȝt vpwarde is full & heuy w*yth* kyrnell. Ryȝt so, man or wo*m*man raysed Straight trees bear no fruit, and upright stalks no grain.

[1] Prov. xxi. 23. [2] MS. in margin: 'munda occupacio in op*er*e.'
[3] James iv. 8. [4] Ps. xvii. (xviii.) 21.
[5] 'humilitas contra (?) superbiam'—'humilitas quomodo cognoscitur (?).'
[6] Job xxvi. 7 (?).
[7] MS. in margin: 'humilitas excellit omnes alias virtutes.'
[8] Sapientia vii. 9.

vpwarde in pride is bareyn wyth-oute fruyte of vertuys[1]. A bowe full of fruyte, an eer full of corn bowyn dounward to þe erthe; Ryȝt so, ȝif þou be in lownes, þou art full of fruyte of vertuys, heuy ladyn wyth gode werkys, þerfore þou bowyst doun-warde, & beholdyst þe erthe, þat is, þe fylthe, þe freelte, & þe wrecchydnes, of þi flesch. Seynt bernard seyth[2]: se where-of þou come? of foul & of vnclene seed, & be þou a-schamyd. se what þou art? a sacche full of dunge, & be þou sory. se what þou schalt be? wermys mete. whedir schal þi soule in þin ende, to peyne or ioye? þou wost neuere. drede þou sore þanne. ȝif þou bowe þus dounwarde, þanne hast þou founde þe ground of lownes. A sterre[3] semyth lytel to oure syȝt, & ȝit, in truthe, it is more þan all erthe; Ryȝt so, holde þi-self lytel, & sette no price be þi-self, & þanne, in ground of lownesse, þou art gret in syȝt of god. Eccles. iij.[4] 'Quanto magnus es, humilia te in omnibus, & coram deo inuenies graciam.'

Think thyself little, and thou shalt be great in the sight of God!

ȝif þou of a pytt take watyr wyth þi pot[5], þou muste bowyn þi pott to takyn in þat watyr, or ellys puttyn þi pot depe doun on þe mowth to reseyue þat watyr; Ryȝt so, ȝif þou wylt haue in-to þi pytt a spryng of watyr of grace, þe muste bowe þe pott of þin herte depe doun in lownes þat þe watyr of grace mowe entryn þin herte. Eccles. ix.[6] 'Vas admirabile opus excelsi.' þanne schal þin herte be a mervelous vessel be þe werk of god.

Pride is like a high mountain; it is dry, hard, barren, and giddy.

Pryde[7] chesyth hyȝe hylles, þat is, hyȝe worschepys & pra[i]singes; lownesse chesyth valeys, þat is, lowe degre, lowe estate. In hyȝe hylles of pryde arn iiij. wyckednessys[8], þat arn, dryehed, hardhed, bareynhed, & a foul fall doun. for prowde men arn drye wyth-oute wepyng & deuocyoun, harde in herte wyth-oute compassioun, bareyn wyth-oute good werkyng, & in

[1] MS. in margin: 'exemplum bonum.'
[2] MS. in margin: 'dicit Memento vnde venisti . vbi es & vbi futurus.'
[3] MS. in margin: 'exemplum de stella.'
[4] Ecclesiasticus iii. 20.
[5] MS. in margin: 'Exemplum bonum.'
[6] Ecclesiasticus xliii. 2.
[7] MS. in margin: 'Superbia.'
[8] MS. in margin: 'nota 4or.'

here ende þei schal haue a foul fallyng, þat is, to þe depe pytt of helle. for þe heyȝere in pride þe lowere in peyne, þe more gloryous in worschiꝑ þe foulere in helle, þe heyȝere & þe gladdere in souereynte þe deppere & þe soryere in hard fyir endeles. þerfore, delue doun wyth þi spade in-to þin herte, & caste out ydelnesse of thouȝtes & of pride, tyl þou fynde þe ground of lownes, & come to a spryng of grace; for 'superbis | resistit, humilibus dat graciam,' Jaƈ. iiij.[1] Prowde folk god wythstandyth, to folk in lownes he spryngeth his grace. [Fol. 76 a.]

The higher thy pride, the deeper shall be thy fall.

[*Abbot Macarius watching the Devils in Church.*]

[2]A feend seyde to Macharye þe abbot, 'go we to þe cherche & se what þei do þere.' þe abbot seyde, 'feend, what hast þou to don wyth hem at cherch?' þe feend seyde, 'Abbot, come & se what we do?' þe abbott wente in-to þe chirche, & see ouyr-all in þe chirche dyuerse feendys smale as chylderyn, blewe as men of Inde[3], rennynge al abowte in þe cherche, & scornyng þere euery man, makyng a mowe, & puttynge here fyngerys to þe eyȝen of summe, and þei sleptyn, & whenne þei awokyn þe feendys grecyd here lyppes wyth here oynementys in here box, & þanne þe folk iangelyd, & telde talys. After þat þei were wery of iangelyng, þe feendys skyppedyn a-forn hem in lyknes of wommen, & þanne þo men in here herte were temptyd to leccherye. A-fore summe þe feendys drouyn beestys, & þanne þei thouȝtyn on here beestys. A-forn summe þe feendys teldyn nobelys, & þanne þo men settyn here thouȝt on here tresoure. A-fore summe feendys komyn as merchauntys, þanne þo folk thouȝtyn all on byggyng & sellyng. A-fore summe feendys komyn as tylmen wyth here hors & carte, and þanne þo folk settyn all herte on husbondrye, on here lond & tylthe, on here howsyng, & on here wordly good. so þe feendys

Abbot Macarius watched the devils in church running about and tempting the congregation with all kinds of tricks.

[1] James iv. 6. [2] MS. in margin: 'narracio bona.'

[3] The original in Vitæ Patrum (Migne, Patrol. Lat. vol. lxxiii. p. 765) has: 'videt quasi parvulos quosdam pueros *Æthiopes nigros* per totam ecclesiam discurrere.'

made hem ydell ouþer in thouȝtys or in iangelyng, or in vanytes. Why was þis grauel & sonde of ydelnes in hem? be temptacyoun of þe feend; for þei were hyȝe in pride, & ydel fro gostly occupacyoun, and myȝt fynde no ground of lownes, & þer-fore þe spring of þe watyr of grace was stoppyd out of hem & dryed fro hem. þe abbot seyde to þe feend, 'why do ȝe þus to þis folk in cherche?' þe feend seyde: 'for, on werke-dayes, men serue þe world and noȝt god for besynes, þer-fore, on þe haly-day, whan þei schulde serue god, we lettyn hem wyth ydelnesse in thouȝtes, woordys, & occupacyouns of vanytes, wyth sleep, wyth ydel pley, for to be syker of here soulys, be-cause þat þei serue god neythir werkeday ne halyday, but þei serue vs, þe world, & here flesch.'

They told the abbot

that they were making sure of people's souls.

loo, takyth hede to þis tale, for I rede it in vitis patrum. comyth doun fro pryde. deluyth oute þis grauell and þis sande of ydelnes. deluyth doun depe in lownesse, tyl ȝe fynde a springe watyr of grace, to flowe ȝou vp in ȝoure ende to þe hyll of ioye. Ad quod, &c.

Capitulum xxxviij^m.

De humilitate & timore filiali.

I haue told ȝou here-beforn to castyn out of ȝoure pytt þe watyr of curse, þe wose of synne, þe sonde & þe grauel of ydelnes, & to deluyn ȝoure pyt deppere in lownes tyl ȝe fyndyn a watyr-spryng of grace. ȝit now schal I telle ȝow more of þis grond of lownesse, how ȝe schal deluyn doun þer-in depe for to fynde a spryng of grace.

From the 'ground of Humility' springs a 'well of grace.'

In valeys of lownes be iiij. profytes[1], þat arn, þe moysture, wetehed, softhed & neschhed, fruȝtfulhed, & sykernes. for þei þat arn in lownes arn wete & moyste in wepynge & in deuocyoun, nessche & soupple in | softnesse & compassioun, fruytfull in werkyng, syker & trusty fro hye fallyng. for þe lowere

Humility is like a valley, which is moist, soft, fertile, and safe.

[Fol. 76 b.]

[1] MS. in margin: 'nota 4^or.'

a man[1] is, þe esyere & þe softere is his fall̃ ȝif he falle. þer-fore, crist byddeth þe sytten in þe lowest place. 'Recumbe in nouissimo loco.' luc. xiij.[2] for who-so sitte in þe lowest place, he schal haue his place in pes wyth-oute stryif. Ps.[3] 'In pace factus est locus eius.' Smale lytell̃ fyssches skyppyn thruȝ þe maskys of a nett in-to þe watyr, & lyven, grete fyssches hange stille in þe nett, & arn dede[4]; Ryȝt so, grete prowde folk hangyn in þe feendys nett, & arn dede in soule, lytell̃ smale folk in lownes scapyn thruȝ þe nett of þe deuyl in-to þe watyr of grace. ffigure[5] here-of iiij. Reg. xxiiij.o[6]. þe kyng of Caldeye wente in-to babilonye, & grete ryche & proude men he toke to hys prisonerys, & smale & pore folk he late go; Ryȝt so, þe kyng of helle, þe feend, takyth proude men to his prisonerys, & smale folk in lownes & in pouerte, he letyth hem go, for þei scapyn fro hym in-to grace.

Small fish escape from the net, large ones are caught.

℣ This ground[7] of lownes is viij. fote depe. þe ouer-fote is homly & lowly to þe pore. Eccles. iij.o[8]. 'Omne animal diligit suum simile.' þe secunde fote is, fle worschipp̄ & preysing as crist dede, whanne þe comouns wolde haue made hym here kyng. Ioh̃. vo[9]. þe iij. fote is, suffere lowly dyspyȝt & repreef as dauid whan he was weryid & cursyd of Semey; opere wolde haue lettyd hym þat cursyd him so, & dauid seyde: lete hym be, & lete hym waryin me, ij Reg. xvij.[10]; and as þe apostelys wentyn enioyinge fro here aduersaryes þat dyden hem dyspyȝt for þe name of ihesu crist, Act̄. v.o[11]

The eight parts of humility are: 1. To be kind towards the poor; 2. to avoid worship and praise; 3. to suffer scorn and reproof;

þe iiij. fote is þis, forsake non offyse, þowȝ it be vnworthy & of lytel price. forsake non vnclene labour, but lowly take all̃ defowle in euery occupacyoun as abbigail, whan sche schulde be weddyd to kyng dauid, lo, þin handmayde & seruaunt, redy to wassche þe feet of my lordys seruauntys. j. Reg. xxv.[12] þe v. fote is þis, be þou lowly ȝif nede be to suffre deth for ihesu

4. to serve humbly;

5. to be ready to die for Christ;

[1] MS. aman. [2] Luke xiv. 10. [3] Ps. lxxv. (lxxvi.) 3.
[4] MS. in margin: 'exemplum bonum.'
[5] MS. in margin: 'ffigura.' [6] 2 Reg. xxiv. 14 seq.
[7] MS. in margin: 'fundus humilitatis habet octo, 1, 2, 3,' &c.
[8] Ecclesiasticus xiii. 19. [9] John vi. 15. [10] 2 Sam. xvi. 10.
[11] Acts v. 41. [12] 1 Sam. xxv. 23 seq.

and for his truthe, as cryist dyde for þe. Ad Phił iij.[1] þe vj. fote is þis, be subiecte to þi sou*er*eyn, & preferre þe no3t aboue þi peerys. þe vij. fote is þis, be subiecte to þi perys, & pr*efer*e þe no3t aboue þi subiectys. þe viij. fote is þis, be subiecte to þi subiecte, & pr*e*ferre þe to no p*er*sone, but lowly vnderputte þe to alle o*þer*e in subieccyou*n* in þin herte, & halde alle o*þer*e worthyere þan þou, w*yth* þi spade of clennesse in herte, tunge, & dede. gl*o*ssa Mat. iij.o 'Subesto maiori, no*n* pr*e*feras te equali; subesto pari, no*n* pr*e*feras te minori; subesto minori, & nemini te pr*e*feras!' Delue out þe g*r*auel & sond of ydelnes & delue depe thru3 þis viij. fote depthe of lownes! & þa*n*ne art þou depe ynow in grond of lownes, and þa*n*ne schalt þou fynde vnder þat grou*n*de of lownes a sp*r*ing of grace. Seynt *gregorie* seyth: but þou loue grace þe holy gost may no3t entryn in-to þe. 'Si h*u*m*i*lis & quietus no*n* fu*er*is, no*n* p*o*t*est* habitare in te g*r*a*c*ia sp*i*r*i*tus s*a*nc*t*i.' for god sendyth þe wat*yr* of grace in-to lowe | valeys, þat is, in-to folk lowe in beryng owt-warde in gou*er*nau*n*ce, & lowe in herte inwarde. Ps.[2] 'Emittit fontes in conuallib*us*.'

6, 7, and 8. to submit to superiors, equals, and inferiors.

[Fol. 77 a.]

The first gift of the Holy Ghost is Fear.

What is þis g*r*ace? dreed. þat is þe first 3yfte of grace of þe holy gost. þis grace sp*r*ingeth in þe grou*n*de of lownesse. Tho*m*as de *veritate*[3] dic*i*t, 'Timor expellit sup*er*bia*m*.' Drede of god puttyth out p*r*ide. Tho*m*as de verit*a*te he seyth, þe*re* be [vj.] manerys of drede. first, dreed of kynde[4], þat is, dreed to dyen, as c*r*ist dredde his[5] deth. Mat. xxvj.[6] 'Cepit ihc pauere & tedere.' þis dreed is neythir mede ne sy*n*ne. þe sec*un*de dreed is drede of þi lyif[7] of þi body, as wha*n*ne þou woldyst rathe*re* don a dedly synne þan for to lese þi lyif; þis dreed is dedly sy*n*ne, as petir forsooke c*r*ist for dreed of his bodyly lyif. Mat. xxvj.[8] þ*er*fore seyth c*r*ist[9]: drede no3t hym þat sleth þe body but dredyth hym þat sleth

of which there are six manners: 1. the fear of death;

2. anxiety for one's bodily life, a deadly sin;

[1] Philipp. iii. 10 (?). [2] Ps. ciii. (civ.) 10. [3] Cf. p. 166, note 2.
[4] MS. in margin: 'j^us. timor nature.' [5] MS. above the line.
[6] The quotation points to Matt. xxvi. 37, confounding this passage with Mark xiv. 33.
[7] MS. in margin: '2. timor vite.' [8] Matt. xxvi. 69–75.
[9] Matt. x. 28.

þe sowle. þe iij. dreed is wordly dreed, þat is, whanne þou hast leuere do dedly synne þanne for to lesin þi wordly good; þis wordly dreed is dedly synne, as it was to þe iewys. þei slewyn crist for dreed, þat he schulde ellys haue takyn awey here place & here folke. Joh. xij°.[1] þe iiij. dreed is dreed of helle[2], more principally for dreed of peyne þan for dreed of[3] wretthyng of god. þis dreed is whanne þou absteynyst þe fro synne, or art schryuen, or dost ony good dede fro dreed of helle & thynkyng in þin herte, ne were helle to punysche þi synne[4], þou woldyst noȝt amende þe, but þou woldyst þat no peyne were, þat þou myȝtyst vsyn furth þi synne. þis drede allone schal neuere brynge þe to heuene. Ro. viij.[5] 'Non accepistis spiritum seruitutis.' þe v. dreed is, whanne þou leuyst þi synne principally for dreed of god[6], for dreed of his wretthyng, & also for dreed of peyne. þis dreed is þe firste ȝyfte of grace of þe holy gost, þat is, þe watyr of grace þat spryngeth in þe ground of lownesse. ȝif þou haue þis dreed of grace þou dredyst to be peyned þer-fore in helle; but ȝit þou dredyst myche more þat þou hast wretthyd þi god, & þat þou schuldyst be departyd fro hym. As brysteñ bryngeth in a threed of a cordewanere in-to a scho, so þis dreed bryngeth in grace to mannys soule. þe brysteñ is oute when þe threed is in; ryȝt so, whan grace is in be drede, dreed goth oute, as whan þe threed goth in þe brysteñ is owte. 'Perfecta caritas foras mittit timorem.' Joñ iiij.[7] þis dreed is callyd a bygynnyng drede, for it begynneth to bryngyn in grace. þe vj. dreed is only dreed for wretthyng of god; & þis is loue-dreed & sone-dreed[8]. as þe sone aboue alle oþere men owyth to dredyn his fadyr, þat he wretthe hym noȝt, þowȝ he wyste his fadyr wolde noȝt punyssche hym þer-fore; Ryȝt so, wyth loue-dreed, drede þou to wretthe þi fadyr of heueñ in ony dedly synne. thynke in þin herte,

3. Fear of the world a deadly sin.

4 Fear of Hell, though sometimes conducive to amendment, is unavailing for salvation.

5. Fear of God the first gift of the Holy Ghost.

Simile of the bristle on a cobbler's thread.

6. Fear of God's wrath or 'filial dread,'

[1] John xii. 19 (?).
[2] MS. in margin: '4. timor gehenne.'
[3] MS. *god* crossed.
[4] The following words crossed in MS.: þou woldyst þat no peyne were þanne þat þou myȝte vsyn forth þi synne þis dreed alone.
[5] Rom. viii. 15.
[6] MS. in margin: 'timor pro timore dei.'
[7] 1 John iv. 18.
[8] MS. in margin: 'timor filialis.'

þow3 þere were non helle ne peyne, & þow þou wystyst for þi
[Fol. 77 b.] synne | neuere be punysched, þou woldyst no3t wretthyn þi god
a special gift of the Holy Ghost. for dreed of lesyng of his loue. þis is a specyal dreed, a specyal
3yfte of þe holy goste & a specyall watyr of grace, þat spryngeth in þe grounde of lownesse. þis dreed makyth oon chast fro synne, & a-schamyd of synne & of euery foul dede. ideo *dicitur* timor castus, *secundum* tullium[1]. Wyth-outen þis dreed no man may be honeste ne ry3tfull. Bernarde seyth, þis dreed is as a schynyng *pre*cyous stone[2] of condycyouns in a 3unge mannys chere & a messagere of good hope, þe hows of a good lyuere, þe sustir of good conscyens, þe tokyn of symplenesse, wytnesse of clene lyif, laumpe of clene ly3t, specyal ioye of conscyence, kepere of good name, bewte of lyve, þe se of vertewys. As marie is mayden and bewte of maydenys, so þys loue-dreed is mayden & bewte of alle vertuys bothe of body & of soule. [3] 'Timor *domi*ni *sanctus* *per*manet in *seculum* *seculi*,' þis dreed is holy, þat euere schal dure in a *per*fy3t lyuere. ecc. ix.[4] 'timor *domi*ni est fons vite.' 3if þou haue þis wat*yr* of *g*race, þis dreed, in þe groun*d* of lownes, þi pytt of lustys is turned in-to a welle of lyif.

It is like a precious stone, &c.

[*The Lord's Wife Charitable to the Lepers.*]

One day, a leper called at the house of a lord, while he was out hunting. Jacob*us* de Vit*r*iaco[5] tellyth þat a lepre on a day com̃ to a lordys place. þe lord was oute on huntyng, & he hatyd sore alle leprys. he sufferyd none to come w*yth*-in his gatys. his wyif louyd hem wel as sche durste for here lord, & in his absence, often for lownes dyd wasschen here feet, & kyssed hem, & louyd hem, & releuyd hem often for loue-dreed of here god.

[1] Cf. Fabricius, Bibliotheca Latina, tom. vi. p. 277. Tullius Dacus (xiv. cent.), author of 'Lectura super XII. Prophetas minores' and of a treatise 'de potentiis animae.'

[2] MS. in margin: 'Timor *domi*ni quasi lapis *pre*ciosus.'

[3] MS. in margin: 'Timor *domi*ni *sanctus* permanet in sclm̃ sclī &c' 'fons vite.' Ps. xviii. 10. The Vulgate reads *permanens*.

[4] Prov. xiv. 27. (Not in Ecclesiasticus.)

[5] MS. in margin: 'narr*acio* bo*na* de muliere recipiente lep*rosum* & iacente eu*m* *super* lectu*m* sui mariti.'

þe lepre cryed at here gate. þe lady here-self askyd hym ȝif he wolde ete or drynke. þe lepre seyde, 'I am so feynt in þe hete of þe sunne þat I may noȝt ete ne drynke, but I were in þin halle, lady, in þe schadowe.' þe lady seyde, 'ȝif my lord kome hom̃, & fonde þe in þe halle, he wolde sle vs bothe.' þe lepre wepte & greuyd sore. þe lady took hym in-to here armys, & bare hym in, for he was so feble, and his feet, handys, & face, dysfiguryd, scalt, & rotyn a-wey þe flesch, & foule he stanke. whan he was born in, he wolde neyþer etyn ne drynken tyl he hadde slepte. he prayed þe lady for here lownesse & for þe loue-dreed þat sche hadde to god, þat he myȝte slepyn in here owen chaumbre & in here owem̃ bed & here lordys, & ellys he schulde be deed. þe lady hadde pyte of his wepyng, & dreed to offendyn here god. sche lowly browȝtyn hym thydere, & dede of his lowys & his schoes, & wassched him foot & body foule stynkynge, & leyde hym in here bed, & a softe pylwere vnder his heuyd, & schett to þe dore, & wente here way. Sone after, here lord kom̃ hom̃, and badde here letyn hym in-to chaumbre to slepyn, for it was in þe vnder-meel in somyr. þe lady taryed, for sche was a-dred of here lyif, & of þe leprys lyif also. þe lord was wroth, & brast vp þe dore, & wente in. he com̃ out aȝen onon, & seyde, 'wyif, | þou hast wel arayed my bed, it was neuere ere so wel made. but I haue gret wondyr where-wyth þou hast made þis chambyr so swete wyth spycerye; it smellyth as it were very paradyis.' þe lady went in, & felte þe swete smell, but þe lepre was go. þe lady, wepyng for ioye, tolde here lord all̃ to-gedyr how sche had do. here lord turnyd all̃ to grace, & louyd god & alle leprys in-to his ende.

The lady, in spite of her husband's cruelty, took the leper into the hall, and brought him to bed. Soon after, her husband returned. But when he entered the [Fol. 78 a.] bed-chamber, it was full of fragrance, and the leper was gone. The lady wept for joy, and converted her lord to charity.

lo, how þe ground of lownesse in pytt of lustys in his wyif sprong watyr of grace, þat turnyd here pytt vn-to a welle of lyif, be þe whiche pytt sche & here lord were sauyd fro deth to lyif, fro synne to grace, fro drede, fro sorwe, & fro peyne, to endeles ioye. Ad quod, &c.

Capitulum xxxix^m.

De Miticia & eius ramis.

FReendys, þe oþer day I telde 3ou þat whanne þe wose of pride were cast out of 3oure pytt, 3e muste deluyn out þe grauel benethe & þe sande of ydelnes, tyl 3e come to a good ground of lownesse. & in þat lownesse, I telde 3ou, 3e muste delue doun depe tyl 3e fynde a spring of watyr of grace, þat is, dreed, þe firste 3yfte of grace of þe holy goste. 3it þis day I schal tellyn more of þe ground of lownesse & of meknesse; how 3e schul delue doun þer-in tyl 3e fynde þe springe of grace, dreed.

Humility with regard to oneself.

þis mekenes & lownesse it hath vij. fote in depthe & vij. fote in brede[1]. þe firste fote in depthe is þis: whan a man knowyth his defaw3tys & his frealte. Bernard seyth, Mekenesse makyth a man to dyspise hym-self & to knowe what he is. ¶ þe secunde fote in depthe schewith þat a man schulde fele his defawtys & his fylthe, how it byteth him in conscyens, and þanne he is fayne 3erne to sekyn hym a confessoure to be clensyd & to castyn oute þat fylthe. ¶ þe iij. fote depthe is þis: whanne in schryfte here sorwe is grete, & colouryn ne concelyn no poynt of here synne for schame, recchyng neuere how synfull þey be knowe of here confessoure. ¶ þe iiij. fote is þis: þou schuldyst coueytyn to ben holdyn synfull, & þow3 an-oþer seyde, þou art wrecchyd, 3it in þin herte & tunge þou schuldyst thynkyn & seyn, þou seyst sooth, þere is none wrecchydere þan I. ¶ þe v. fote is þis: 3if þou gladly here þi defaw3tys. for bernarde seyth, he þat is very meke wolde ben holdyn vyle, & no3t preysed, for he lokyth aftyr no lose. þe vj. fote is þis: whanne þou sufferyst dyspy3t ioyfully as dauyd dyde, þat sufferyd Semei his seruaunt to revyle hym foule, and to castyn at hym[2]. þat all he sufferyd wyth meke

[1] MS. in margin: 'nota 7.'

[2] 2 Sam. xvi. 5–10.

herte. þe vij. fote is þis: whanne þou art pore in spyrite, desyring no ryches ne worschiꝑ, but delyȝtyng in herte of vnworschipꝑ, of dyspysing, & of pouert gostly. þerfore crist seyth[1], blyssed be þe pore in spyrite.

¶ þe firste fote in brede of mekenes is þis: loue þi god *wyth* herte | and body. ¶ þe *secunde* fote is þis: prayse yche man/ þe iij. fote is þis: lakke þi-self, & prayse þe noȝt/ þe iiij. fote: loue pouerte, & be homly *wyth* þi subiectys/ þe v. fote is þis: serue þou *wyth* good wyll hyȝe & lowe. ¶ þe vj. fote is: fle loos & praysing. þe vij. fote in brede is þis: only and principally truste in god. Humility with regard to God [Fol. 78 b.] and one's neighbours.

ffor þe firste fote in brede, loue þi god[2], & worschipꝑ in þi feyth. ȝif þou be symple of kunnyng, trowe & beleue þe woord of god, *wyth*-oute sekyng of resouns how it myȝt be so, as a ȝung chyld trowyth it sooth þat men sayn. loue & honoure þi god *wyth* symple mood, & thanke hym of aꝑt gode þat he hath don to þe, As a poure man thankyth hym *wyth* aꝑt his myȝt þat doth hym good. loue & honoure þi god *wyth* deuoute prayere. thynk þi-self vnworthy & pray to god *wyth* terys, felyng þi-self badde & bare of goodnes, as a chyld þat kan noȝt his lessoun, stant nakyd a-forn hys mayster, dredyng, knelyth doun ful hertyly praying. Love God with a simple mind, with prayer and tears!

¶ ffor þe *secunde*, preyse an-oþer, in herte thynkynge oþeres wyttes bettere þan þine arn, wyllyng oþere mennys wyll to be do rathere þan þin owyn, And trustyng more in oþer mennys vertewe þan in [þin] owyn. Preyse in þi mowth alle oþere mennys goodnes, & puttynge here goodnes beforn eueremore, & here defawȝtys. eueremore putte hem be-hynde, and aꝑt þat is in dowte turne it to þe beste, And eueremore putte oþere beforn to profyȝt & to worschiꝑ. Praise your neighbour for his virtues, and overlook his faults!

ffor þe iij. fote in brede, dyspreyse þi-self in herte, tunge, & dede[3]. In herte helde þi-self wrecchydest, vylest, vnworthyest. putte þi gode dedys be-hynde, & thynke alwey of þin euyꝑt, & mycꝫ repreue þi-self of þi mysdedys. Schryue þe of þi de- Reprove yourselves in your hearts,

[1] Matt. v. 3.

[2] MS. in margin: 'Dilige deum dñ tuum.'

[3] MS. in margin: 'nota bene.'

do penance and deeds of mercy!

fawȝtys, ȝelde þat þou owyst, do penaunce, & almes-dede, & alle werkys of mercy.

Be kind to the poor!

¶ ffor þe iiij. fote, loue pouerte. loue þe compañye of poore folk, & helde here manerys in homlyhed. suffere hungyr, thrust, & cold, & oþere dyssesys. Aske prayerys of gode lyuerys. forsake rycches.

Be helpful to those in distress!

ffor þe v. fote, be redy to serue þe nedefull. serue als gladly þe leste as þe moste. god wasschyd his dyscyples fete. Mekenes[1] makyth man to serue in viij. maners, þat is, þe meke seruyth redyly, as þe schypmayster redyly sterith þe schyp whan he seeth nede. he seruyth symplely, as a schep goth mekely where his heerde wyll dryuen hym. he seruyth comly, wyth herte & body, his god. he seruyth as doth þe lady þat is buxom & wel plesyd here husbonde, & non oþer man in folye. þe meke seruyth comounly as an asse, þat hath as leef to bere whete as barly, rye as gold; he goth as faste for þe smale as for þe grete. þe meke seruyth smertly, & lyȝtly, & strongly, and duryngly, as þe sunne, þat þe more it ryseth þe more strengthe it hath.

Shun praise and worship of yourselves!

¶ ffor þe vj. fote, fle loos & worschiꝑ for wynd of veynglorye, as crist dede. whanne he had fed þe folk, & helyd þe seke, he fledde vn-to a mountayn, & þere he was in prayerys, for he wolde no loos. ffle loos for tempest of tunge, as a mayde þat louyth a man peramoure, sche is a-schamyd as sone as sche wott þat ony man perceyuyth it. so doth þe meke man;

[Fol. 79 a.] whanne men spekyn of his maners, þanne goth he in-to a preuy place þere he may dresse his thouȝt to god, & þer-in he hath solace.

Place your confidence wholly in God!

ffor þe vij. fote, Truste þou in god ouer all thyng in holy conscyens, in hardy herte, thynke of goddys presence, and be raysed to heuen be holy thouȝt. þanne se þe world foul & vggly, voyde of al goodnes. despyse þe world, & held it but fantasye, & chyldys game & as a dreem. and þanne forsake it, for so doth þe meke. be so hardy & trusty in god þat

[1] MS. in margin: 'Miticia & pietas.'

þou dure abyde & taste þe angrys of þe worlde, or takyn þe deth for goddys loue.

In þis vij. fote of depthe & vij. fote of brede in þis ground of mekenes, delue þou doun, & þou schalt fynde þe spryng of þe watyr of grace, þat is, þe first ȝyfte of þe holy gost, þe ȝyfte of dreed. to drede god & fle synne, & haue grace to come to blysse.

[*Earl Theobald and the Leper.*]

℣ Exaumple[1]. Thebaldus an erle, ofte, whenne he wente forby a leprys hows, he wasschyd þe leprys fete, & ȝaf hym almes. afterward þe lepre was deed, þe erl cõm forby þe leprys hows, and wende a wasschyd þe leprys feet, but he wasschyd þe feet of crist clothid lyche þe lepre. þe erl felte a swete smel, þe swetest þat euere he smellyd. After þat þe erl went out of þe leprys hows, and folk teld hym þat þe lepre was deed longe be-forn. þe erl thankyd god, whos feet he wyst wel, present þat tyme, he had wasschyd in his propyr persone, as he had wasschyd hym be fortyme in his membrys.

Earl Theobald used to wash a leper's feet.

One day, when he again thought he had served the leper, he had washed the feet of Christ;

for the leper had died long before.

Lo, what watyr of grace of dreed sprong in þis erl!

[*The Bishop of France and the Leper.*]

[1] A bysschop in fraunce wesschyd leprys feet. þe bysschop mette be þe weye a lepre. þe bysschop kyssed him. þe lepre seyde: 'Bysschop, for þi lownes, wype wyth þi tunge oute of my nase þe snevyl þat hangyth þer-inne, for I may noȝt suffere no lynẽ cloth towche it, for it is so sore.' þe bysschop wyth his tunge lykkyd it out lowly. And in his lykkyng, sodeynly out of þe leprys nose fel a precyous ston in-to þe byschopys mowth, schynyng bryȝt & swete smellynge. & forth-wyth, in þe syȝt of þe bysschop, þe lepre stye vp to heuẽ.

A bishop wiped a leper's nose with his tongue. Suddenly a precious stone fell into his mouth, while the leper ascended to heaven.

Lo, in þis lownes how þis precyous ston of grace fell in-to þe bysschopys mowth. þer-fore, deluyth depe in lownesse tyl

[1] MS. in margin: 'narracio.'

ȝe fynde þe ston of grace, þat is, dreed of god, þat is, loue-dreed, for þat castyth out synne & springeth in vertewe. 'Timor *domi*ni expellit *pec*c*atu*m & delectat cor,' Ecc. *primo*[1]; & it lengyth lyif, P*rouer.* x°.[2] It bryngeth thy soule to blysse. Ad q*uod*, &c̄.

Ca*pitulu*m xl.

De m*isericordi*a & dono pietatis.

HEre be-forn I teld ȝ̄ou, whan þe wose of pride were out of ȝoure pytt, whow ȝe schul deluyn out grauel & sonde of ydelnes tyl ȝe fynde a grou*n*de of lownes & mekenes[3], and þat meknes, how ȝe schul deluyn dou*n* tyl ȝe fynde a watyr-spryng of grace, þat is, loue-dreed of god.

Having removed the 'ooze of Envy' and the 'gravel of Idleness,' you will find the 'ground of Mercy' with a well in it, which is Pity, the second gift of the Holy Ghost.

But now I schal telle ȝ̄ou, ȝif þe wose of envye be out of ȝoure pytt, whan ȝe schul deluyn out grauel & sonde of ydelnesse tyl ȝe fynden a grond of mercy. And þat mercy deluyth dou*n* tyl ȝe fynden an-o*per* spryng of grace, þat is, þe *secun*de ȝyfte of þe holy gost, þe ȝyfte of pyte[4]. Abuyle seyth, þe more grauel & sonde is smet & betyn w*yth* flodys of þe se, þe more salt & bytter it is; Ryȝt so, þe more þ*ou* be smett w*yth* ydell thouȝtys, woordys, & dedys, þe more byttere þou art in synne fro swetnesse of grace. *per*-fore avoyde out wose of envye, | and delue vnder hym awey þe sonde & grauel of ydelnesse, w*yth* þe spade of clennes, tyl þou fynde a sekyr & a clene grou*n*d of mercy. And in mercy delue dou*n* depe tyl þe wat*yr* of grace springe, þat is, þe ȝifte of pyte. Mercy is contrarye to envie. Envie enioyeth of o*per*es dyssese, but Isidre seyth, þere mercy hath rewthe & pyte of otherys harm̄. þer-fore Petyr seyth, P*rima* Pe. iij.[5], Beth compacyent & mercyfull̄ to ȝoure neyȝbours dyssese. þe glose seyth vp-on þis Ps.[6] '*Misericordi*a mea & refugi*um* meum,' þat þe feend is noȝt so ou*er*com̄ of ony o*per*

[Fol. 79 b.]

Mercy opposed to Envy

[1] Ecclesiasticus i. 27, 12.
[2] Prov. x. 27.
[3] MS. *but now I schal telle* ȝ*ou* crossed.
[4] MS. in margin: '2m̄ donum *spiritus sancti* pietas.' 'ex*emplum*.'
[5] 1 Peter iii. 8.
[6] Ps. cxliii. 2.

vertew as he is of mercy, for mercy to þe feend & to envie is contrarye[1]. for þe feend and þe envyous man hath no mercy. Jere. vj.[2] Seynt Bernard seyth: Man, ȝif þou faste, in þat þou dyscordyst noȝt fro þe feend; þe feend fastyth, he eete neuere mete. ȝif þou wake, so doth þe feend, he slepe neuere. ȝif þou be chast, so is þe feend, he dyde neuere leccherye. ȝif þou kepe sylence, so doth þe feend, he spekyth lyteli. ȝif þou be mercyfull, þat is contrarye to þe feend, for he hath no mercy[3]. þer-fore, and to the Devil Mat. v.[4], Blyssed are þei þat be mercyfull, for þei schul haue mercy. þis mercy is a sekyr grounde to fynden þe watyr of grace. ffor clerkys seyn, ȝif þou be mercyful[5], þou art amendyd of oþeris harm, of oþeris foulnesse þou art clensyd, of oþeris pouert þou art ryche, of oþeris sykenes þou art heyl, of oþeris charge þou art lyȝthed. ¶ What menyth þis? ȝif þou haue mercy & ruthe in þin herte, & compassioun of oþeris dyssese, Mercy improves mind and soul. it amendith þe, it makyth þe clene, ryche, & heyl, & lyȝt in þi soule. And also whanne þou mercyfully forȝeuyst þi wrongys, wyth-oute wreche & rankure in herte, þat is mercy. Eph. ij.[6] 'Estote benigni, misericordes, donantes inuicem,' Beeth to-gedere benyngne, mercyfull, & iche of ȝou forȝyue oþer. Gal. vj.[7] 'Alter alterius honera portate,' Bere iche of ȝou oþeris charge in ruthe & mercyfull of herte. Mercy excellyth iij. excellent vertuys, þat is, penaunce, ryȝtwysnesse, & charyte. Penaunce[8] It is superior to penance, offeryth þi body to god, but mercy offeryth to god þi soule. j. thi. iiij.[9] 'Corporalis exercitacio ad modicum vtilis est: pietas autem ad omnia.' Mercy excellyth ryȝtwysnesse, for ȝif þou synnere be a-ferd to fallyn in þi cause in chapitle of ryȝtwysnesse, þou mayst apele thens to þe concystorye of mercy, þat is, fro þe ryȝtfull dome of god to his mercy, ȝif þou be þe prouocayoun of penaunce apele be tyme a-forn þe notarye, þi preest. Jac. iiij.[10] 'Superexaltat misericordia iudicium.' Also to righteousness,

[1] MS. in margin: 'misericordia *contraria est* invidie. nota bene istum passum.'

[2] Jer. xiv. 12 (?). [3] Cf. the story on p. 75. [4] Matt. v. 7.

[5] MS. in margin: 'misericordie virtus.' [6] Eph. iv. 32.

[7] Gal. vi. 2. [8] MS. in margin: 'penitencia & misericordia.'

[9] 1 Tim. iv. 8. [10] James ii. 13.

and to charity. mercy excellyth charyte[1]. charite is þe flood of goddys goodnesse, but þis flood kepyth hym w*yth*-inne hys wallys of goodnesse, for he goth noȝt ou*er* his brynkes, for charyte louyth only goodnes & gode folk, & to hem comou*n*yth[2] his goodnes; But mercy w*yth* pite flowyth ouer his wallys, & comou*n*yth his good to wycked lyuerys & gode bothe. Mercy is glad of o*per*is *prosper*ite, & hath ruthe & pyte of o*per*is dyssese. Iux*ta illud* cor. xij.[3] 'Quis infirmat*ur*, & ego non infirmor? q*uis* scandalizat*ur*, & ego non vror?' Syn þis flood of mercy flowyth so plentyuously ou*er* his wallys to frende & fo, þis is a good moyst & a wattery grou*n*d for to haue in our*e* welle be-nethyn, þer*e* þe wose of envie stoppyth hym aboue be-forn. þis moyst grou*n*d [Fol. 80 a.] mercy-kepyth sekyrly þe wat*yr* of grace. Eccℓ. xxvij.[4] 'M*iseri*- ℭ *cordia* viri q*uasi* sacculus cum ipso & gra*ciam* habens q*uasi* pupill*am* oculi conseruabit.' Mercy in mannys herte is a sacche w*yth* hym hauyng grace, whiche schal kepyn hym as þe bal of his eyȝe.

From Mercy comes Pity, the second gift of the Holy Ghost. In þis grou*n*d mercy springeth a wat*yr* of grace þat is clepyd þe ȝyfte of pyte, þat is þe sec*un*de ȝyfte of þe holy gost. Pyte is goodnes, whiche ȝyfte is in thre[5], *secundum* Tho*mam* de *veritate*[6]. On is in worschepyng þi god, An-o*per* is in worschepirg þi sou*er*eyns, þe iij. is in releuyng þe pou*er*e. ffor þe firste, worschepe þi god in p*r*ayere & praysing, worschipꝑ holy wrytt & goddys woord, þat is, beleue veryly þo to, & werke þ*er*-after. And þou þat hast co*n*nyng teche it to þe peple, worschipꝑ þi sou*er*eynys, Releue & helpe þe pore & þi subiectys. þis pyte springeth in þe grou*n*d of mercy as doth a sparogh. Bartho*lomeus* de *proprietatibus*, *libro* xiij.º *capitulo* xxxiij.º, he

As the sparrow feeds a young bird forsaken by its mother, or tries to deliver a companion seyth, a spaꝛowe[7] fedyth & noryschyth an-o*per* sparowes bryd, whan þe dame hath forsakyn it; & wha*n*ne a sparowe is takyn in a grynde & cryeth, huge multitude of sparwys aboute komy*n*

[1] MS. in margin: 'm*isericordia* & caritas.' [2] MS. comou*n*-nyth.

[3] 2 Cor. xi. 29.

[4] Ecclesiasticus xvii. 18. The Vulgate reads: 'Eleemosyna viri quasi signaculum cum ipso et graciam hominis quasi pupillam conservabit.'

[5] MS. in margin: 'no*ta* 1, 2, 3.' [6] Cf. p. 166, note 2.

[7] MS. in margin: 'ex*emplum* bonum de passere.'

thedyr to-gedyr to helpyn þat sparwe 3if þei my3te. Ry3t so, from a snare;
þei þat arn in ground of mercy haue springe-wat*yr* of grace
& of pyte. 3yf þei se here ney3boure in nede, 3erne þei trauaylyn so ought you to behave towards your neighbours.
to helpyn hym out of his nede, w*yth* here good 3if þei be ryche,
& w*yth* here prayers 3if þei ben pouere, þat is to seye, þei 3euyn
or lenyn of here good to þe nedefull 3if þei mowyn, & for3euyn
hem þat mown no3t payen, or ellys abyden tyl þei mowe payen,
or 3if þou be pouere & mayst no3t lene ne 3yue, praye for hem
w*yth* compassioun in þin herte. And all þis is pyte, a spryng
of grace, þe secunde 3yfte of þe holy gost.

¶ But þe sparowe[1] puttyth here bryddes priuely in an evese As the birds hide their young ones,
of an hows, þat adderys schulde no3t come þere-to, & dystroyen
hem, vt dicit Vrbanus, libro viij. capitulo vij.o[2] A turtyl[3]
also puttyth here bryddes in a priue place þat sche my3te þe
more sekyrly kepyn hem, secundum bartholomeum, libro xij.
capitulo xxxv.o Ry3t so, 3if þe grace of pyte is in þin herte,
þou dost þe werkys of mercy priuyly, þat is to sayn, þow3 þou so your deeds of mercy,
doost hem opynly, þou doost hem in preuy entente desyryng
non opyn worschip for hem, as seynt gregorie seyth, 'Sic sit
opus in publico, vt intencio maneat in oculto[4].' Do gode dedys
opynly to 3euyn good exaumple. '[5]Sic luceat lux vestra coram
hominibus, vt videant opera vestra bona, & glorificent patrem
vestrum.' but loke þou spere and schette þe dore of þin herte,
þat in þi priuy entente þou desyre no wordly worschip þerfore. or at least your intention ought to remain, concealed from the world,
'Intra in cubiculum cordis, & clauso ostio intencionis, ora deum
& fac opera pietatis, & ipse qui videt in abscondito reddet tibi,'
secundum euang[6], & crisostomum super Mat. in imperfecto
opere xiij. 3if þou do þus þi dedys of mercy in priuy entent,
þanne art þou as a sparowe & as a turtyl þat puttyst þi
bryddes, þat is, þi gode dedys of mercy, in priuy hydde place in

[1] MS. in margin: 'passer.'

[2] The quotation probably refers to Rabanus Maurus, De Universo libri xxii. Cf. lib. viii. c. vi. Migne, tom. III. col. 250.

[3] MS. in margin: 'turtur.'

[4] MS. in margin: '& misericordie opera pietatis in oculto & publico.'

[5] Matt. v. 16. [6] Matt. vi. 6.

that you may not be tempted into vainglory.

þin entent, þat þe addere, þe feend, þat foul of raueyn, schal noȝt dystryen hem w*yth* veyn-glorye. but þou, w*yth* þi bryddes, þat is, w*yth* þi dedys of m*er*cy, schalt in þin ende flyen vp to heuenn, & þere schalt þou fynde a syker hows & a syker nest, | to puttyn in þi bryddes & þi-self boþe. Ps.[1] 'Passer *in*uenit sibi domu*m*, & turtur nidu*m*, vbi reponat pullos suos.'

[Fol. 80 b.]

Interpretation of the Ascension of Christ.

ffigur*e* here-of: Cryist[2] stey fro þe mou*n*t of olyuete to þe hyl of heuene. Cryist on englysh is for to seyne anoynted, Olyuete is for to seyne mercy[3], Heuenn is þis hyȝe hyll. ȝif þou be in þe grou*n*d of m*er*cy þou art in olyuete; þa*n*ne art þou c*r*ist, þat is to seyne, anoyntyd, þat is, w*yth* grace, w*yth* þe ȝyfte of pyte þat spryngeth in m*er*cy. þou c*r*ist, þat is, anoynted w*yth* grace of pyte, þat on þe hyl of olyuete, þat is, in hye m*er*cy, schalt in þin ende styin vp to þe hyȝe hyll of heuenn. þ*er*-fore, delue depe w*yth* þi spade of clennesse in þis grond of lownesse tyl þou fynde þis spryng-wat*yr* of g*r*ace, þat is, ȝyfte of pyte, þat is, tyl þou forȝyue þine enemyis, & haue pyte on þe nedefull. luc. vj.[4] 'Dimittite & dimittetur vobis.' þa*n*ne þi pytt of lustys schal turnyn to a welle of lyif, in which grace schal spr*in*ge to þe worschipp of god, to helpe of þi neȝhboure, & to saluacyou*n* of þi soule.

[*The Knight Forgiving to his Father's Murderer.*]

A German knight slew the father of another. When he met the son, he fell down on his knees, and cried for mercy.

Cesari*us*[5] he seyth þat in theutonia was a knyȝt þat slowe þe fadyr of an oþer knyȝt. þe sone of þe fadyr so slayn mette þe oþ*er* knyȝt þat slowe his fadir, & drowe his swerd, & schulde a slayn hym. þe knyȝt þat slowe his fadyr fyl dou*n* on knees to his fete, & seyde, 'Syre knyȝt, I pray þe for loue of him þat deyid on crosse to ȝyue m*er*cy to mankynde, haue þou mercy on me.' In þise woordys þe oþ*er* knyȝt was steryd to m*er*cy, & in þat mercy sprang þe wat*yr* of g*r*ace, þat is, þe ȝyfte of

[1] Ps. lxxxiii. 4. [2] MS. in margin: 'fi*gura christi*.'

[3] MS. in margin: 'X (christus) d*icitur* vnctus . oliuet*us* m*isericordia*.'

[4] Luke vi. 37. The Vulgate reads: 'Dimitte, et dimittemini.'

[5] MS. in margin: 'narr*acio* quo*modo* quida*m* miles occidit patre*m* alteri*us* militi*s* . de pietate & m*isericordia* filii militi*s* occisi.'

pyte. And so, in þat pyte & in þat mercy, he lyfted hym vp w*yth* his handys, & seyde to hym, 'lo, for þat mercy & for þat pyte þat ihesu hadde in vs, I wil haue mercy & pyte on þe. I forȝyue þe my faderys deth, & I kysse þe in tokene of loue.' On good fryday aftyrward, þei wentyn to-gedyre to crepyn to þe crosse. whanne þe kny3t kyssed þe crosse, þat forȝaf his faderis deth to þe oþer kny3t, þe crucyfixe halsyd hym abowtyn his necke, & seyde, 'þou forȝyue þis kny3t þi faderis deth for my loue, & kyssed hym; þer-fore I forȝeue þe alle þi synnes & kysse þe.'

Forgiveness was granted to him. On Good-Friday when they went to kiss the cross, the Crucifix put its arms round the neck of the merciful knight, and *forgave* him all his sins.

lo, in þis kny3tes mercy whiche grace & pyte sprang, where-thruȝ crist spake in þat crucyfixe, & forȝaf þat kny3t his synne. So do ȝe mercy, þat grace of pyte sprynge in ȝow, whereby ȝoure synne may be forȝouyn. And þe watyr of grace in ȝoure welle mowe flowe ȝoure soule heye vp to heuene. Ad quod, &c.

Therefore, be merciful!

Capitulum xljm.

De Amicicia.

HEre-beforn I teld ȝou, ȝif þe wose of enuye be cast out of ȝoure pytt, þat ȝe schulde delue doun depe tyl ȝe fynde þe ground of mercy. And in mercy deluyth depe doun tyl ȝe fynde a wat*yr*-spryng of grace, þat is, þe ȝyfte of pyte. But ȝit, as for þis day werk, deluyth also in mercy depe tyl ȝe fynden a syker grounde of frenschipp. And in þat ground ȝe schul fynde þe wat*yr*-spryng of grace, þe ȝyfte of pyte. þis ground of frenschype is vij. fote depe & vij. fote brode[1].

The 'ground of Friendship.'

þe vij. fote depthe is vij. skylles, whi we schuldyn louyn. þe first skyl is þis: we han alle a fadyr in heuen, þat made vs to his | lyknes, þer-fore we owyn to be freendys as bretheryn. [Fol. 81 a.] Anoþer skyl: we are cristenyd in oo baptem, & bou3t be o pryse, be o monye, þat is, cristes blood. þe iij. skyl: for we

Reasons why we should love one another.

[1] MS. in margin: 'Amicicia habet septem.'

haue alle oon truthe, & we ben alle boundyn be oo lawe. þe iiij. skyl: we haue alle o lord, þat holdyth vs, body & soule, vnder his schylde. þe v. skyl: we arn alle felawys in goddys host, þat yche day fyȝten as his knyȝtes, and alle we abyde on warysoun. þe vj. skyl is þis: ffor we arn alle of oo spyrite to lyue gostly as we lyuen here bodyly. thruȝ þat spirite we are chosyn goddys chylderyn. þe vij. skyl: for we arn alle lymes of o body. þe body is holy cherche, þe heued is crist, & we arn þe lymes. þise arn þe vij. fote in depthe, þat is, vij. skylles þat schulde steryn a mannys herte to loue & to schewe frenschipþ.

The seven qualities of friendship are: Innocence,

in þe firste fote of brede in þis ground of frenschipþ is innocence[1], þat is to saye, non harmynge, non to deryn oþer, no more þan þe lymes of oo body, for ech-on is leef. ¶ þe

benignity,

secunde fote in brede is benignite[2], þat is, to suffere, & to be mure, & noȝt veniable, ne holde wratthe in herte; And as iche lyme sufferyth oþer þat hurtyth it & vengyth noȝt agen. þis benignite is in þre. It vengyth him noȝt. It kepyth noȝt longe wretthe in herte. It felyth no steryng of hatrede agens his neyȝboure. þe iij. fote in brede of frenschipþ is

obedience,

obedience[3], þat is, whan þou art buxum to þi souereyns, as alle þi lymes arn to þin herte, besy to don þat lykyth hym. þe

charity,

iiij. fote in brede is charyte[4], þat makyth iche-on to seruyn & to helpyn oþer, wyth-oute mede or ȝyfte, as we wolde in nede þei dede to vs, & as oo lyme helpyth an-oþer, & esyth hym in peyne. so schulde we do to hem þat han nede or myscheef, bothe ȝyue & lene, counseyle & lere. þe v. fote in brede is

pity,

pyte[5], þat openyth a mannys herte, and makyth him sory of oþer mennys euyl fare & to haue ioye of here welfare. þe vj.

righteousness,

fote in brede is ryȝtwysnesse[6], þat makyth þe to don ryȝt, & to haue compassioun on alle syke & sory. Also ryȝtwysnes punyscheth euyll dedys, be lawe & resoun to amendyn hem, and noȝt suffryn hem to be schent. þe vij. fote in brede is

[1] MS. in margin: 'innocencia.'
[2] MS. in margin: 'benignitas habet tria 1, 2, 3.'
[3] MS. in margin: 'obediencia.'
[4] MS. in margin: '4. caritas.'
[5] MS. in margin: '5. pietas.'
[6] MS. in margin: '6. rectitudo.'

parfy3t loue[1], þat makyth man hardy to puttyn him-self in perele to sauyn an-oþer man fro harm, as do þi lymes of þi body. ffor 3if on smyte at þin heued, þin hand is redy to defendyn þin heued. In þis fote brede of frenschiꝑ cryist 3af his lyif for vs. þer-fore, deluyth depe in þe grounde of frendschiꝑ, & 3e schul fynde a waterspring of grace, þat is, þe 3yfte of pyte, whiche schal brynge 3ow fro synne to grace & fro peyne to blysse. and perfect love.

[*A Scholar's Vision of Righteousness, Truth, Peace, and Mercy.*]

℄ Exaumple[2]. Magister Alexander episcopus mindemensis[3], in postillis suis, he seyth þat þere was a scolere of bononye al 3ouyn to synne and wyckednesse, envyous, veniable, felꝭ, & dyspytous. In a vysioun, þat clerk thou3te þat he was in a feeld in an horryble tempest of thunder and leuen. he fledde for dreed to an hows, & clepyd for helpe. A womman answeryd, 'I am ry3twysnesse | þat dwellyth here, but þou art contrarye to me, for þou art wycked. þer-fore, wyth me mayst þou no3t abyde, for þi wrong acordyth no3t to my ry3t.' he fledde thens for dreed to an-oþer hows, and cryed for helpe. A womman answerde, 'I am truthe[4], & þou art fals, contrarye to me, we mowe no3t a-cordyn to-gedyre, go þi wey.' he ran þens in þat dreedfull tempest to an-oþer hows & kallyd for helpe. þere answeryd a womman, & seyde, 'I am pees[5], & þou art dyscord, contrarye to me, for þi barett, þi dyscorde, þi pride, þi felnesse, þi wreche, þin vnmekenesse, acordyth no3t to my pees. "[6] Impijs non est pax." þer-fore, here mayt þou no3t dwelle, for þou hast made myche dyssencyoun wyth þi tunge & dede. But I, pees, counseyle þe þat þou go to my suster faste by me dwellynge. here name is mercy & mekenes[7]. sche is euermore redy to helpyn alle wretchys þat cryen to here for helpe.' þe clerk ran

A wicked scholar

dreamt that he was roaming about on a field during a thunderstorm. He went to the [Fol. 81 b.] house of Righteousness,

to the house of Truth,

to the house of Peace; but none would receive him.

Yet Peace advised him to find her sister Mercy.

[1] MS. in margin: '7. perfectus amor.' [2] MS. in margin: 'narracio.'
[3] ? Alexander (Petit) de Balscot, bishop of Meath (Mindensis), died 1397. (See Gams, Series Episcoporum.)
[4] MS. in margin: 'veritas dixit.' [5] MS. in margin: 'pax.'
[6] Isa. lvii. 21. [7] MS. in margin: 'misericordia & humilitas.'

And Mercy

to þe next hows, & cryed helpe. A womman answeryd, 'I am mercy[1] þat dwellyth here. I for-sake non þat me louyth, me seruyth, and to me clepyth for helpe. þou clepyst now to me, but þou hast noȝt seruyd me, ne louyd here-be-forn in dedys & in seruyse of mercy & of mekenes. But be-cause þou clepist to me for helpe, I schal helpe þe. go þi wey saaf fro þis tempeste, and serue me, & loue me in dedys of mercy & of mekenesse. be mercyfull to þin enemyes & to oþere þat don þe wrong, helpe þou poure, & þanne schalt þou haue mercy þat am mercy of god; for þou do mercy, no mercy schalt þou haue. "[2] Iudicium erit illi sine misericordia qui non fecerit misericordiam."'

saved him from the tempest, that he might thenceforth serve her.

þerfore, apele fro þe chapetle of ryȝtwysnesse, fro þe court of truthe, fro þe chapitle of pees, for in þo thre courtys þou schuldyst be conuicte in þi cause, for þou art gylty in wrong, in falsnes, in cruelte, in vnmekenes, and þe sentens of dampnacyoun schulde be ȝouyn aȝens þe; for ryȝtwysnesse may noȝt helpe þe in þi wrong, truthe may noȝt helpe [þe] in þi falsnes, pees may noȝt helpe þe in þi debate, in þi pryde, in þi cruelte, in þi dyscorde, in þin vnkyndenesse, in þin vnmercyfulhed. þerfore, apele fro þise iij. courtys of ryȝtwysnes, of truthe, & of pees, to þe heyȝe archys of mercy be-tymes er þe sentence be ȝouyn aȝens þe, whil þou art heyl in þi bodyly lyif. þis court of mercy is penaunce, contricyoun, confessioun, & satysfaccyoun. Go to þe iuge of god, þat is, to þe preest, and þere appele þiself & þi felawys, þe feend, þe world, & þi flesch, of all þe felonye þat þou, be þi felawys, hast don aȝens god. telle þere how manye personys þou hast slayn in soule thrugh þi synne & þi wycked exaumple; and þanne art þou þe kynges chyld of heuene, þanne þe iustise, þe preest, schal clothe þe in whyȝt ledyr, þat is, armoure of clene penaunce. þere-wyth fyȝte, & sle hem whom þou hast appelyd, þat is, þe feend, þe world, & þi flesch. And ȝif þere come a newe qwest, aftyrward, in ony newe felounye of sinne to dampne þe, ȝif þe x. comaundementys wyth þe ij.

Righteousness, Truth, and Peace cannot help the sinner,

unless he appeal to the court of Mercy.

He must go to the spiritual judge, the priest, confess,

and do penance.

[1] MS. in margin: 'misericordia sum.'

[2] James ii. 13.

comaundment*ys* of þe gospel schuldyn endyte þe, f r þou hast
brokyn hem alle, ȝerne, er þis quest come in aȝens þe a-forn þe | [Fol. 82 a.]
iustyse, þe preest, ȝyue þe[1] to þi salarye, and seye þou art a clerk,
& canst redyn in þi sawtere. þanne schal þe iustyse, þi preest,
do þe redyn þis Psalme[2] of þe sawtere: 'Miserere mei, d*eus*, Read the penitential psalm,
secundum magnam m*isericordi*am tuam.' haue mercy on me,
lord, vp-on þi gret mercy. þis is þe psalme in þe sawtere. þis
is þe psalme of grace as þe ȝere is þe ȝere of grace. ȝif þou rede
wel þis vers of mercy, þou schalt be sauyd for þi clergye, & be
put to þe bysschopys prisou*n* of heuen̄, þat is, in-to purgatorye, and thou shalt come into purgatory,
and aftyrward be pourgyd out w*yth* a quest of clerkys, þat is,
w*yth* prayers of prestys & w*yth* suffragys of all holy cherche. and priests will pray for thee.
But whanne þou hast don þi felonye of synne, ȝerne, er þou be
arestyd w*yth* deth, fle to cherch̄, & kepe þe þere xl. dayes, & Keep Lent!
after þat take þe croys, & forswere þe kynges londe, & kepe þe
kynges weye. As þus: whan þou art onys schreuyn, þou fallyst
aȝen after þi schryfte in dedly synne, þou art aȝen þe kynges
feloun of heuen̄, for þou hast slayn þi soule. þe xij. of þe quest,
þat is, þe x. comaundement*ys* & þe too comaundm*en*tys of þe
gospel, han endyȝted þe. þ*er*fore fle to holy cherch̄, þat is, to
þe sac*r*ament of penau*n*ce, & kepe þe þere xl. dayes in lentyn
of þi penau*n*ce. ffor clerkys seyn, In xl. dayes þe chyld in þe And as the child in the mother's
moders wombe hath ful schap of alle his bodyly membrys, & in womb, after forty days, is
þe xl. day god puttyth þe soule & lyif in-to þe body of þe chyld. said to be endowed with life,
℣ Vn*de* ver*i*tas: 'Quadraginta diebu*s* edificatu*m* e*st* templu*m*
corporis pueri.' Ryȝt so, þou in dedly synne, dysfyguryd
& dysformyd in alle þi gostly & bodyly m*em*brys in al þe longe
ȝer*e* before, & deed w*yth*oute lyif of grace in þi soule; hast
graun*t* in holy cherche xl. dayes in lentyn, þat þi membrys, so shalt thou be cured in all thy limbs.
dede be-fore in synne, dysfiguryd & dysformyd, myȝten encresyn
& reformyn aȝen in-to here ryȝt schap be penau*n*ce & grace[3];
þat þin eyne, blynde be-forn in synne, þanne mowe sen þi
defawȝtys w*yth* wepyng terys; And þin erys, deve be-forn to
here goddys woord & þe voys of þe pou*er*e, þanne þat þei mowe

[1] Omitted in MS. and added above the line.
[2] Ps. l. 3.
[3] MS. in margin: '*quinque sensus.*'

ben open̄ to here; þi throte & þi mowth, dowme beforn & glotynous, þanne þei ben opyn to[1] praysen & worschypen god; þi nase, be-forn smellyng vnleffully, þat þanne þei mowe smelle swetnesse & goodnes of deuocyoun; And þi feet, crokyd be-forn to gon to ony goodnes, þat þanne þei mowe be lyght & redy to gon to alle thynges þat arn worschipfull̄ to god & helthe to þe soule; þin handys, schett be-forn fro almes-dede, þat þanne þey mowe ben openyd to alle gode werkys & to dedys of mercy. þus in holy cherch̄, be þe sacrament of penaunce, ȝif þou kepe þe wel þe xl. dayes of lentyn[2], þanne in þe xl. day, þat is, estern day, god schal puttyn in-to þi body lyif & soule, þat is, hym-self in þe sacrament, þat is, god & man, flesch̄ & blood, body & soule. As þi soule is lyif of þi body, so is god lyif of þi soule; whiche lyif entryth in-to þi body þe xl. day, | þat is, estern day. þus þanne fle to schryfte, to be reformyd & norysched in penaunce, & quyked in grace fro deth of synne þe xl. dayes of lentyn. And þanne þe coronere, þe preest, schal take þe a cros of penauns in þin handys, þat is, in þi werkys, & he schall̄ settyn þe in þe kynges weye of heuene, þat is, in þe x. comaundmentys. Ysa. xxx.[3] 'hec est[4] via, ambulate in ea: neque a dextris neque a sinistris *sed* via recta ambulate.' þe coronere, þe preest, schal sey to [ȝow], goth in þis weye of þe x. comaundmentys, goth noȝt oute on þe ryȝt syde in prosperyte of þe wordely lucre, coueytise & rycches, ne goth noȝt out on þe lyfte syde in lustys of ȝoure flesch̄, but kepyth þe ryȝte weye in myddys of þe x. comaundementys. forswere þe kynges londe, þat is, forsake þe lond of þe deuyl, þat is, dedly synne, & kepe wel þe cros of penaunce in þin hande, þat is, in þi werk; for ȝif þou kaste þat fro þe, & go out of þe kynges weye on eyþer syde, þat is, out of þe comaundmentys, oþer for coueytise or wordly muk, or for lust of þi flesch̄; þin enmye, þe feende, schal pursewe þe, & sle þe in soule. þer-fore, kepe þe weye of þe x. comaundementys & þe cros of penaunce, turne noȝt aȝen

And on the fortieth day, that is, Easter-day, thou shalt be purified by the Holy Communion.

[Fol. 82 b.]

The priest will set thee on the right path.

Therefore, keep the Ten Commandments, do penance,

[1] MS. to to.

[2] MS. in margin: 'dies 40ª quadragesime . nota bene.'

[3] Isa. xxx. 21. [4] Added by later hand above the line.

to þi synne. Mat. xx^mo.[1] 'Qui non accipit crucem, & sequitur me, non est me dignus.' Kepe þe in þe gronde of mercy & of mekenes, þanne schall sprynge watyr of grace in þi welle, þat is, þyte, þe secunde 3yfte of grace of þe holy gost. þanne schalt þou haue mercy of god, & be sauyd fro deth of dampnacyoun to endles lyif of heuen. Ad quod, &c. avoid sin; and thou shalt have mercy of God!

Capitulum xlij^m.

De malo regimine cordis, oris, & operis.

3yf þe wose of wretthe be cast out of 3oure pytt, as I telde 3ou here-be-forn, þanne, for þis day werk, kastyth out þis grauel benethyn, þere wretthe was abouyn. þis grauel is mysgouernaunce. for as grauel is bareyn, and beryth no fruyte, so mysgouernaunce is bareyn, & frutyth no3t in goodnesse to þe soule. Job vj.[2] 'Arena maris hec grauior apparet.' Abuyle seyth, Gouerne we vs no3t as drunke men, þat kun no3t gouerne hem-self, þat in resoun and in truthe we fayle of oure gouernaunce. A man seynge his ney3bourys hows brynne, & kepyth no3t his owne hows, but takyth of þe fyir of his ney3bours, & brennyth þere-wyth his owyn hows; he gouernyth hym euele. Ry3t so, who-so takyth hede of oþerys malyce synnes & defawtys, and takyth non hede of his owne defawtys, but wyth þe fyir of his ney3bourys synnes & malyce brennyth his owyn hows of his conscyence in rankoure, wretthe, & hate, or euyl demyng and supposyng in herte, & slaundryng, and in euyl spekyng wyth mowth, in vnkyndely dedys; Also þis man hath mysgouernaunce, þat brennyth & dystroyeth in herte, tunge, & dede, his owyn soule wyth þe fyir & slaundre of othir mennys synne. And þou se oþere men brenne þin hows, & sufferyst hem to don it, & my3tist lettyn it, þou hast mysgouernaunce. Ry3t so, whan þou sufferyst þi thou3tys, þi woordys, & þi werkys, for oþere mennys synnes to peryssche þi soule, þou hast

Beneath the 'ooze of Wrath' is the 'gravel of Misconduct.'

A man who, seeing his neighbour's house on fire, burns his own,

is like him who destroys his soul by denouncing the sins of others.

[1] Matt. x. 38. [2] Job vi. 3.

[Fol. 83 a.] mysgouernaunce; | qwiche gouernaunce is bareyn & hevy as grauel to weyȝe þi soule doun to peyne. hec Abuyle. þus, þou bareyn fro fruȝte of vertuys be þis grauel of mysgouernaunce, as a drye tre wyth-oute fruȝte, schalt ben hewyn doun wyth deth in body & soule at þe doom, & be cast in-to endles fyir but it be amendyd. Eze. vj.[1]

The three kinds of misconduct are:

þis grauell of mysgouernaunce is iij. fote depe. O fote in þe herte, an-oþer is in þe tunge, þe iij. is in dede.

Misconduct of the heart, in thinking evil of one's neighbour.

In herte[2], mysgouernaunce is euyl demyng, euyl supposyng, euyll thouȝtys. of þis mysgouernaunce schalt þou ben accusyd at þe doom. sapiencia primo[3]. þat is, why þou thouȝtist so euyll, why þou supposyd so euele. Sic dicit Watertoun[4], whoso diffoule þe temple of god, þat is, þin herte, wyth suche euylle thouȝtys, god schal dystroyin hym. j cor. iiij[5].

Misconduct of the tongue, in 22 manners:

1. Blasphemy,

In tunge[6] is þis grauel of mysgouernaunce in xxij. inche thycke. þe firste inche is in spekyng blasfemye, þat is, woordys aȝens þe reuerens of god, aȝens his[7] myȝt, aȝens his mercy, aȝens his goodnes, or aȝens his ryȝtwysnesse. as an erthyn pott, empty & voyde[8], sett on þe fyir brestyth on-sundir, and ȝif it be full of lycoure, it brekyth noȝt; So, þou þat art empty & voyde wyth-outyn grace, in þe fyir of tribulacyoun þou brestyst out wyth woordes of vnworschyþ to god. But ȝyf þou be fulle of watyr of grace, þou suffryst alle, & thankyst god. Ecc. xxvij.[9] 'Vasa [figuli] probat fornax—aduersitatis & tem-

2. grumbling,

ptacionis.' þe secunde inche of mysgouernaunce in þe mowth is grucchyng[10]. As a carte-qweel, drye & vngrecyd, cryeth lowdest of oþere qwelys; So, þou drye & noȝt grecyd wyth grace grucchyst lowdest of alle oþere aȝens þi god in ony

3. laying one's sins to another's charge,

dyssese & tribulacyoun. ¶ þe thridde inche is þis: whanne þou defendyst þi synne & þe defawte as Adam dede[11], & puttyst

[1] Cf. Matt. iii. 10, and vii. 19.
[2] MS. in margin: '1. in corde.'
[3] Referring to no special verse.
[4] Cf. p. 168, note 3.
[5] 1 Cor. iii. 17.
[6] MS. in margin: '2. ore, nota 22. 1. blasfemia.'
[7] MS. his his.
[8] MS. in margin: 'exemplum.'
[9] Ecclesiasticus xxvii. 6.
[10] MS. in margin: '2. murmuracio.'
[11] MS. in margin: '3. defensio peccati. nota bene istum passum. exemplum.'

þi synne on god or on an-oþ*er* man. Adam seyde, lord, þe wo*m*man whiche þou ȝoue me to be my felawe dede me etyn of þe appyl. Gen̄. iij°.[1] As who seyth, þou & sche were cause of my synne. So þou synfull man, obstynate in þi synne, excusyst þe, & seyst, I may noȝt kepe þe halyday, for god wil sende no wederyng on þe werkeday, ne lucre of my craft, & so I schulde lese my good & my *p*rofyȝt. I tythed falsely, for ellys I dede aȝens þe vsage of my neyȝbourys, þ*er*fore, I wyll reyse vp non newe vse. I halpe þe poore man on þe haly-day w*yth* plowȝ, & carte, & oþ*er*e werk, for I wolde noȝt lese my werke on þe werkeday aboute myn owyn good. how schulde I come be-tymes to cherch̄ þ*at* haue so myche to done? I may noȝt late my good for-fare. I muste nedys weyin falsly chese & wolle, spyserye & oþ*er*e thinges, & selle be false mesurys as oþ*er*e don; ellys schulde I loose þ*er*-on. I muste swere nedys, & forswere me in chaffaryng & in oþ*er* wyse; ellys no man wyll beleuyn me. I muste nedys be wyles, defraude, & falsnesse, dysseyuen my neyȝboure; for ȝif I dede truthe I schulde neuere thryue but ben a beggere. And nedys I, & my wyif, & my chylderyn, | and my meyne muste lyve. Why schulde I paye [Fol. 83 b.] þe tythe tyl I sette on all̄ þe expensez of myn howsholde? Schal I paye þe tythe, whan I, & my wyif, chylderyn, & meyne, mowe noȝt lyven w*yth* þe ix. p*ar*tys? I dede þ*at* sy*n*ne for dreed of my deth, for dreed of enmyte, for dreed of lesyng of my good, an-oþ*er* p*er*sone temptyd me so sore þ*er*-to þ*at* I myȝt noȝt w*yth*-stonde it. Lo, how manye false excusacyou*n*s þe tunge schewyth to defendyn & to excusyn his synne! Whan poule[2] seith, god sufferyth ȝow noȝt to be temptyd so sore but ℭ þ*at* ȝe mowe w*yth*-standyn it ȝif ȝe wyll. ¶ Oþ*er*e two inchys in mysgouernau*n*ce of þe mowth[3] arn horryble oþis & forswerynge. A pot sethyng ouer þe fyir boyleth out in swiche lycour as is þ*er*-in; So, synfull lyuerys full̄ of lycour of lustys boylen suche synfull̄ othes & forswerynges as arn norysched w*yth*-inne in here synne. *P*rouer. xv.[4] 'Os fatuor*um* ebullit

4. and 5. swearing and perjury,

[1] Gen. iii. 12. [2] 1 Cor. x. 13. [3] MS. in margin: '1. oris.'
[4] Prov. xv. 2. MS. 'cor fatuorum,' &c.

6. lying, stultici*am*.' þe vj. inche in mysgou*er*nau*n*ce of þe mowth is
7. backbiting, lesynges[1]. 'Per*d*es om*n*es qui loquun*tur* mendacium[2].' þe vij. inche is bacbytyng[3]. A bacbyter*e* is a bocher*ys* dogge, eu*er*e-more hauyng a blody mowth full of synfull defamynge*s*, and eu*er*e, as a dogge he lyckyth þe wou*n*dys & þe sorys of an-oþ*er* man. he spekyth no3t of an-oþ*er*es goodnes, but he spekyth eu*er*-more of his sorys, and of his wou*n*dys, & of his defawtys.
8. loquacity, ¶ þe viij. inche is þis: many-full of woordys[4]. 'In multiloq*uio* non dee*st* pe*cc*at*um*[5].' He þ*at* hath manye woordys faryth as a fool þ*at* sellyth his chaffare w*yth*-outen wy3te & mesure. þe
9. idle talk, ix. inche is ydel woordys[6], þ*at* p*ro*fy3teth no3t to þe ne to þe spekere; as Jerom seyth, An ydel spekere is as a tre beryng
10. ribaldry, levys & no fruy3t. þe x. inche is speche of harlotrye & rybaldrye, dy[s]honest woordys. þou þ*at* spekyst so faryst as a sowe or as an hogge, for þou art no3t aschamyd to puttyn
11. unkept promises, þi mowth in as foul fylthe as þou puttyst þi fete. þe xj. inche is wha*n*ne þou behotyst myche thyng vndyscretly, and doost no3t þi behest. þou kepyst no3t þi promys, þou faryst as a
12. despising others, vyne w*yth* brode levys þ*at* sone welkyn. þe xij. inche is in dyspisyng an-oþ*er*. þ*a*nne faryst þou as a lytel hou*n*d, þ*at* lytel may do, & berkyth more þan a gret bocherys dogge. þe
13. chiding, xiij. inche of mysgou*er*nau*n*ce of þe mowth is chydyng; whan þou chydest þou art þe ber-wyif of þe deuyl. whane þou chydest a3en, þ*a*nne 3eldyst it a3en to þe feend w*yth* gouyll
14. scorning good people, & encres of synne. ¶ þe xiiij. inche is whan þou scornyst gode lyuerys. þou faryst as a blynde man. wha*n*ne he wenyth to spytten on þe erthe, he spytteth on oþ*er*es face. Ry3t so, wenyst þou to scornyn an erthly man & a synfull man in synne, & þou scornyst & dyspysest his good conscyens, þ*at* is, þe face
15. bad counsel, of his soule. ¶ þe xv. inche is wha*n*ne þou 3euyst to an-oþ*er*

[1] MS. in margin: '6. me*n*dacium*m*.'
[2] Ps. v. 7.
[3] MS. in margin: '7. detractor.'
[4] MS. in margin: '8. multiloq*uium*.'
[5] Prov. x. 19. The Vulgate reads: deerit.
[6] MS. in margin: '9. verba ocfosa.' Then the MS. goes on counting the 'inches' without note in margin, till 17.

euyl counseyl to don euyl aȝens god & holy cherch, or aȝens oþere qwyke or dede. þou faryst as an addere, for þou sleest wyth þi tunge whom þou towchyst wyth þin euyl counseyl. þe xvj. inche is þis: whanne þou sowyst dyscorde, & makyst wyth þi talys folk out of charyte & out of loue. þou faryst as a dragoun. þou spewyst out fyir, & brennyst þi bettyr. þe xvij. inche is þis: whanne þou waryist & cursyst. þou faryst as a iogoloure, þat werkyth be þe deuyl. so | dost þou. þe deuyl is euere in þi mowth in warying & cursyng. þou doost þe feend a manere of worschipe & a sacrifyse, for þou namyst hym so oftyn; as a iogoloure doth hym sacryfyse for to spedyn him in hys wycche-crafte. þe xviij. inche is þis: whan þou flatryst[1] an-oþer in his synne & in his euyl dede. þou faryst as an hounde, þat lyckyth an-oþer hound, whanne he metyth hym, be-hynde in þe ers, in þat vnclene membre. vertewys arn be-forn, synne is be-hynde, & foulere þan þe ers, & þere þou, wyth þi flatering, kyssest hym þat is in his synne. þe xix. inche is þis: when þou beryst too tungys[2] in þin heued. þou faryst as an addere. þou hast a crokyd tunge heldyng wyth hownd and wyth hare. þe xx. inche[3] is þis: whan þou vsyst faste to tellyn talys & tydynges. þou faryst as a wolf, for he o monyth in þe ȝere lyueth be þe wynde; so dost þou, in wynd of swyche tydynges & talys is al þi lust & þi lyif. þe xxi. inche is þis: whan þou bostest and braggyst, schakyst hogge & avauntyst þe. þou faryst as cuckow, þat euere syngeth his owen name; so þou euere-more kanst noȝt speke ne preyse no man but þe-self. þe xxij. inche is þis: whanne þou bewreyist counseyl. þou faryst as a sacche wyth-oute botome, þere may no-thyng abyde þer-in. þou faryst as a wryed; so in þe no conseyl may abyde, no counseyl may be hyd in þe vnseyn & vnknowyn.

16. sowing of discord,
17. cursing.
[Fol. 84 a.]
18. flattery.
19. double-dealing,
20. tale-bearing,
21. boasting,
22. disclosing secrets.

þise xxij. forseyde inches of mysgouernaunce in tunge arn þe bareyn grauell of þi mowth, *secundum* doctores. It arn hevy

[1] MS. in margin: '18. Adulacio.'
[2] MS. in margin: '19. bilinguis.'
[3] MS. in margin: '20, 21, 22,' without note.

to þi soule, as grauel makyth þe bareyn fro fruyȝt of vertewys. *þer*-fore, caste out of þi pyt þis grauell!

Misconduct in deed.

Þe iij. fote depthe of þis grauel is mysgou*er*naun*c*e in dede[1]; Ꝯ þ*at* is, wha*n*ne þou gou*er*nyst þe so in werkys þ*at* it pr*o*fyȝteth[2] noȝt to þe worschipꝑ of god, ne to þe helpe of þi soule, ne to þin even-cryſteñ, but hyndryn, harmyn, & encresyn synne & malyce to þe & to þi neyȝbour*e*, as in pleying evyll gamys, steryng o þ*er*e to wratthe; alle suche gamys arn ydell & bareyn as grauel of[3] mysgou*er*naun*c*e. At þe doom, þou schalt ȝyue acou*n*tys of alle þi dedys gode & wycke. Ro. xiij°.[4] Of þi gode werkys þou schalt rekene in what entent þou dedyst hem. þou schalt ben inquyred whe þ*er* þou dedyst hem for god or for þe world. of þin ydell thouȝtes & woordys þou schalt rekne also. *þer*-fore, þe grauel of mysgou*er*naun*c*e in herte, tu*n*ge, and dede, caste out of þi pytt, & make it dreye as a welle to spr*i*nge wat*yr* of grace & þe wat*yr* of lyif.

[*The Legend of Julian the Confessor.*]

A stag once prophesied to Julian that he should kill his father and mother. Julian fled.

Exau*m*ple[5]. Julyan þe confessoure whil he was ȝung, on Ꝼ a day, in huntyng he pursewyd an hert. þe hert seyde to him: 'þou pursewyst me to sle me. take hede þou schalt sle þi fadyr & þi modyr.' Julyan was a-stonyed of þe hertys speche, & fledde fer fro his cuntre in-to an-o þ*er* lande, þ*at* suche myshap

[Fol. 84 b.] schulde noȝt fallyn hym. he ser|uyd a prince, & of hym was made a knyȝt. he weddyd a lady þ*at* hyȝt Castellana. his fadyr & modyr, for his goyng awey, sowȝtyn hym in dyuerse londys. At þe laste, whyl Julyan was oute, his fadyr & modyr komyn to his castel to enquyren aft*er* hym. his wyif, be here woordys, vnderstood þ*at* here husbonde was hire sone, & made hem bothe to lyne in here husbond*ys* bed & in here. Julyan, erly on þe morwe, whil his wyif wente to cherche, come hom̃, & fonde hem lyinge in his bed. wenyng þ*at* it hadde ben his wyif & here lemman, he slowe hem bothe in slepe. his wyif

served a foreign prince, and married. His parents sought him, and came to his house while he was absent. His wife made them rest in her bed, and went to church. Julian returned, and thinking his wife was committing adultery, slew his parents.

[1] MS. in margin: '3. *in* opere.'
[2] þe crossed in MS.
[3] MS. &.
[4] Rom. xiii. 4 (?).
[5] MS. in margin: '*narracio*.'

com̄ fro cherch̄, and telde hym þat his fadyr & modyr were comyn, & sleptyn in his bed. þanne he wepyng seyde, 'I haue slayn hem bothe as þe hert me telde.' þanne he keste out þe wose of þat synne, & þe grauell of all mysgouernaunce in thowȝt, woord, & dede, in penaunce, and fledde to þe court of mercy. his wyif wente wyth him for-sakyng all here hows & lond, lordschip̄ & rychesse. And be-syde a watir þere myche folk perysschedyn for defaute of feryage & of helpe, þere he made hym an hospytall, and resceyuyd & releuyd alle þat komyn, & feryed hem ouer þe watyr manye ȝerys. At þe laste, at mydnyȝt, he herde a rewfull voys wepyng & clepyng, 'Julyan helpe me ouer þis watyr!' Julyan ros, & wente ouer þe watyr barefoot in cold frost, & fonde one þere ny deed for cold. Julyan browȝte hym ouer in-to his hows. þanne turnyd þat persone to a foule lepre, stynkynge. he leyd hym in his bed, for he hadde but one, he wryed hym. after þat, þe lepre stey out of þe bed to heuen̄, & seyde: 'Julyan, Julyan, for þi gouernaunce in herte, tunge, & dede, god hath acceptyd þi penaunce, & forȝouyn þe þi synne.' Aftyr, Julyan dyed, & is a seynte in heuen̄.

For the sake of penance, they abandoned all their wealth,

and kept a ferry for many years.

One night, Julian heard a call, and carried

a leper over the water.

But the leper was an angel, who announced to him that he had found forgiveness of his sin.

lo, caste out þe grauel of mysgouernaunce in herte, tunge, & dede, wyth penaunce, as Julyan dede. and þanne schal watyr of grace spryngen in ȝou, as it dede in hym; whiche grace schal brynge ȝow to endeles ioye. Ad quod, &c̄.

Capitulum xliijm.

De pace triplici & obediencia.

YE oþer day, I telde ȝou, ȝif þe wose of wretthe be out of ȝoure pytt, how ȝe schuldyn castyn out þe grauel of mysgouernauns vnder þat wose of wratthe.

The 'gravel of Misconduct'

But now schal I telle ȝow of þe howe or a pek-ex wherwyth ȝe muste stubbe out þe grauel. þis howe hath an heed wyth

must be removed with a pickax,

Peace, which has two ends, Meekness and Mildness.

two endys, & an handyll[1]. þis howe is pees. þe on ende of þe heued is reste of herte, þat is, mekenes. þe oþer ende of þe heued is myldenes in tunge. þe handyl is benygnyte in dede.

[Fol. 85 a.]

Its handle is benevolence.

Mekenes makyth pes in herte. myldenesse makyth pees in tunge. benyngnyte makyth pees in werkyng. In signe of þise thre pees, ihesu, after his resurreccyoun aperyng to his apostelys, seyde to hem thryes, 'Pax vobis,' Joh. xx.[2], Pees to 3ou. Why seyde he to hem thryes, pees to 3ow?[3] for þat we schulde kepen thre manere of pees, þat is, pes in herte, pees in tunge, & pees in dede. who-so loue to haue pes, & to make þis pees, þei be blyssed, & clepyd chyldryn of god. Mat. v.[4] 'Beati pacifici, quoniam filij dei vocabuntur.'

Meekness

þe on ende in þe heued of þis howe of pees is reste, mekenesse, tranquylite in herte. for whil vnmekenesse is in þin herte, it faryth as þe see, euere troubelyth, & steryth, & hath no reste ne pees, but rancoure & euyll desyres, euylle wylles, & ewyll thou3tes. Isa. lij.[5] 'Cor impij quasi mare feruens, cum non est pax, quod quiescere non potest.' þer-fore, take mekenes in herte[6], & þat schal fowyn out all trouble and vnreste, all rankoure & euyll desyres, & euyll wylles, & thou3tys. And þus, mekenes schal makyn þin herte to restyn in pees & in quyete. Augustinus, 'Pax est tranquillitas cordis.' 3if þou be meke in herte, þou schalt ben eyre of þe kyngdom of heuen. Mat. v.to[7] 'Beati mites, quoniam ipsi possidebunt terram.' 3if þou be meke in herte, þou art a bed of flourys, & a softe bolstre in whiche þi god slepyth & restyth. Cant. primo 'Lectus meus floridus,' & in Ps.[9] 'In pace factus est locus eius.'

makes the heart rest in peace.

Mildness of speech.

þe oþer ende in þe heued of þe howe of pees is myldenes in tunge[10]. In þi woordys be mylde, & þanne schalt þou ben eyre of heuen. 'Mansueti autem hereditabunt terram[11].' And in þi mylde speche, god redyly schal here þi prayere. Judith

[1] MS. in margin: 'nota 3a de pyko ys. vel howe. 1, 2, 3.'
[2] John xx. 19, 21, 26. [3] MS. in margin 'pax Xi (christi).'
[4] Matt. v. 9. [5] Isa. lvii. 20, 21. [6] MS. in margin: 'humilitas.'
[7] Matt. v. 4. [8] Cant. i. 15. Vulgate reads: 'Lectulus noster.'
[9] Ps. lxxv. 3. [10] MS. in margin: 'mititas.' [11] Ps. xxxvi. 11.

xiij.[1] 'cui humilium et mansuetorum semper placuit deprecacio.' ȝif þou kepe myldenes in þi woordys, þou smytest out of þi mowth stryif, chydyng, & woordys of discord, and nurscheth & kepyth pes in tunge wyth þi neyȝhbours. þe vyolence of a gunne or of an engyne-ston[2] is qwenchyd, whan softe erthe or softe thyng is sett þer-ȝens; ryȝt so, wyth myldenes of softe woordys þou schalt qwenchyn angry and boystous woordys of angry folk. Prouer. xv.[3] 'Responsio mollis frangit iram.' Eccl. iiij.[4] 'Affabilem te facito.' 'responde pacifice.' Be fayr of speche, answere swetely! þanne deluyst þou out, wyth myldenes, dyspytows woordys. but þou do þus þou schalt noȝt askape þe dredefull ryȝt of doom. Sap. j.[5] 'Qui loquitur iniqua, non effugiet iudicium corripientis.'

The shock of a missile is dulled by soft earth; so too are angry words best met with mildness.

℣ þe handyl of þis howe of pes is benygnyte in dedys[6]. do good in benygne dedys to þi neyȝhbour & non harme. Eph. iiij.[7] 'Estote benigni.' ȝif an-oþer do þe harme, do þou hym non harme aȝen; þou makyst debate and no pees. ȝif þou do him [8]good for þin harme, þanne, in þi dede, makyst þou pees. j. pe. iij°.[9] | 'Non reddentes malum pro malo.' Et apostolus[10]. [Fol. 85 b.] 'Noli vincere malum in malo, sed vince in bono malum.' þe glose interliniare seyth þat it is noȝt worthy god to be mercyfull to hym þat is cruel & vnmercyfull. for seynt Austyn seyth, he þat sekyth on an-oþer þat dyde hym harme, he purchasyth to hym-self of god a grevous turment of peyne. whi? for god hath weddyd to hym-self, [11]*secundum* doctores, two wyves[12], þat is, wreche & worschiþ. þise two god hath reseruyd to him-self fro alle oþere creaturys, for he wylt þat worschyþ only be don

Benevolence.

Do not return evil for evil!

God has reserved for himself vengeance and worship.

[1] Judith ix. 16. Vulgate: '*sed* humilium et m. *a. tibi* pl. d.'
[2] MS. in margin: 'ex*emplum*.' [3] Prov. xv. 1.
[4] Ecclesiasticus iv. 7. Vulgate: 'Congregationi pauperum a. t. f.' And ibid. iv. 8, 'responde illi pacifica.'
[5] Sapientia i. 8. Vulgate: 'nec praeteriet illum corripiens judicium.'
[6] MS. in margin: 'benig*nitas*.' [7] Eph. iv. 32.
[8] MS. *& non harm* crossed. [9] 1 Pet. iii. 9.
[10] Rom. xii. 21. Vulgate: 'Noli vinci a malo,' &c.
[11] MS. *X. dowterys* crossed.
[12] MS. in margin: 'vxo*res* duas de*us* sibi (?) reser*uauit*, *scilicet* vindict*am* & honorem.'

to hym, & þat wreche be takyn to hym, þat is to seyne, desyre no worschiꝑ, for þat longyth to god. ysa. xliij°.[1] 'Gloriam meam alteri non dabo.' þou doost a gret offens to þi god, þat desyrest goddys wyif, þat is, worschipꝑ. þou doost a gret trespas to god, þat takyst fro hym his oþer wyif, þat is, wreche, whanne þou takyst wreche on hem þat don þe harme; for it longyth to hym to take þat wreche, & noȝt to þe. Deut.° xxxj.[2] 'Michi vindictam, & ego retribuam.' þer-fore, be benygne in dede, do goodnes to alle men, & make pees in þi werkys! Gal. v°.[3] 'Operemur bonum ad omnes.'

When the 'gravel of Misconduct' is removed,

wyth þis howe of pees & mekenes, myldenesse & goodnes, ℂ delue out þe gravel of mysgouernaunce fro herte, tunge, & dede, and þanne schal þe frute of ryȝtwysnesse be sowyn in þi welle. Jac. iij.[4] 'ffructus iusticie in pace seminatur.' wyth þin howe of pees dygge doun deppere in þi welle, whan þe grauel is out, tyl þou fynde a clene grounde[5]. for mekenesse of herte, myldenes of tunge, goodnes of werkynge, schal brynge þe to fynde a clene ground, þat is, obedyence, þe ground of grace. Ps.[6] 'Propter benignitatem cordis, & mansuetudinem oris, & iusticiam operis, deducet te mirabiliter dextera tua, id est, bona occupacio[7] tua, ad fundum gracie, id est, ad obedienciam.'

you will find the 'ground of Obedience' beneath.

whanne þou fyndest þis ground of obedyens, & felyst it, þanne it makyth þe tame as a lambe, þere wretthe made þe first ferse & wylde as a lyoun. þer-fore, wyth þin howe of pes dygge doun in þis grounde of obedyens iij. fote in depthe. In þe firste fote[8] obeye þe to þi god & to his comaundmentys. In þe ij. fote obeye þe to holy cherche, & to þe prelatys of holy cherch, & to þe lawys & ordynauncys of holy cherche. In þe iij. fote obeye þe to þi souereynys.

Obedience to God.

In þe firste fote depthe of the ground of obedyens, obeye þe

[1] Isa. xlii. 8, or xlviii. 11.

[2] Deut. xxxii. 35. 'Mea est ultio,' &c. seems to be confused with Rom. xii. 19, 'Mihi vindicta,' &c.

[3] Gal. vi. 10.

[4] James iii. 18.

[5] MS. in margin: 'Obedi*encia* Deo.'

[6] Ps. xliv. 5.

[7] MS. 'occupacio.'

[8] MS. in margin: '1, 2, 3.'

to þi god. lowly kepe his comaundmentys, breke hem noȝt. ȝif þou be in wordly worschipp̄, rycches, & *prosperite*, and art sterryd in lustys of fleschly coueytise of muk, or in worschyppe of þe world, to breke ony comaundment of god; obeye þe to þi god, & kepe his byddyng and seye to þi flesch, to þe world, and to þe feend, as *crist* seyde, Joh̄. vijº.[1], I am noȝt comyn in-to þis world, to fulfylle myn owyn wilł in lustys, worschip̄, & coueytise, but for to werkyn his wylł þat | sente me hedyr. [Fol. 86 a.] 'Descendi, non vt facerem voluntatem meam, *sed* voluntatem eius qui misit me.' ȝif þou be in sykenesse, aduersite, tribulacyoun, slaundre, losse, harm̄, or in ony oþer dyssese, grucche noȝt in þin herte aȝens þi goddys wylle, but obeye þi wylł to þi goddys wylł, and sey to god in þi dyssese as *crist* seyde to his fadyr in his passyoun, Mat. xxvjº[2], 'Pater, non mea voluntas fiat, *sed* sicut tu vis.' ffadyr of heuen̄, be it noȝt as I wylł, but be it as þou wylt. Obeye þi wyll, & conforme þi wylł, to plese þi god, & to suffere rathere deth þan for to brekyn his comaundmentys, to wretthin hym in ony dedly synne. Seynt bernarde seyth, cryist loste his lyif for obedyens to his fadyr. for obedyens he bowyd his heued on þe cros lowly doun to his fadyr Joh̄. xix.[3]; vnobedyens drof Adam out of Paradyis. Gen̄ iij.[4] So, ȝif þou be vnobedyent to god, & breke his byddynges, þin vnobedyens schal schette þe out of heuen̄. ȝif þou obeye to goddys comaundmentys, & breke hem noȝt, þin obedyens [schal be þin] heuene-keye, þat schal opyne to þe heuen̄-gatys. ffigure here-of Mat. xvj.[5] 'Simon, tibi dabo claues regni celorum.' Simon interpretatur obediens. þou obedient to me, þi god, I schal ȝyuen to þe þe keyes of heuen̄. ȝyf þou wylt entryn[6] heuen̄, take þise keyis of obedyens to god. dygge doun in þis ferst fote.

¶ In þe ij. fote of depthe of þis ground obedyens[7], obeye þe to holy[8] cherche, to þe prelatys, to þe sacramentys, to þe lawys, Obedience to the Church.

[1] John vi. 38. [2] Matt. xxvi. 39. [3] John xix. 30.
[4] Gen. iii. 23. [5] Matt. xvi. 19. [6] MS. entryn entryn.
[7] MS. in margin: 'Obediencia prelatis sacramentis ecclesie & domini ordinationi.' [8] MS. grounde.

& to þe ordenaunce of holy cherch̄, and to þe teching, & to correccyoun, to þe heryng of þi seruyse & of goddys woord. ȝif þou do þus, þou schalt haue reste & pes in soule in erthe & in heuen̄. 'Obediens dat pacem.' *prouer.* xiij.[1] & Malach. xiiij.[2] 'Qui tenet preceptum, id est, ecclesie, in pace versabitur.' Obeye þe to þe prelatys and curatys of holy cherche. Poule seyth, Eph̄. v°.[3], Chyldryn, obeyith to ȝoure prelatys & to ȝoure curatys, and submytte ȝow to hem; þei wakyn & prayen for ȝow, as for to ȝeldyn acountys for ȝoure soules afore þe doom̄ of crist. Seynt *gregorie* seyth, ȝif we be obedyent to oure prelatys & curatys, god schal obeye hym to oure prayerys. Seynt Austyn seyth, So prayere schal sonere ben herd of god to hym þat is obedyent þan .x. thowsande prayerys of hym þat is vnobedyent. þer-fore, in þis secunde fote of grounde of obedyens deluyth doun with ȝoure mattok of pees tyl ȝe come to þe iij. fote of depthe, & þat is, obeye þe to þi souereyns[4], noȝt to synne & to don euyll̄; for seynt *gregorie* seyth, þou owyst noȝt to don euyll̄ for ony obedyens of fader or moder, of lord ne of mayster. Seynt Austyn seyth, In all̄ goodnesse be obedyent to þi souereyn, but noȝt in wyckydnes. In alle thynges leffull̄ þat arn no synne | obeye þe to þi souereyn, þowȝ þou be noȝt boundyn þerto, & þat obedyens is habundaunt and perfyȝt. Petir seyth, ȝe seruauntys and subiectys, beeth subiectys to ȝoure lordys and maystrys, noȝt only to gode & sobre souereynes but also to mysgouernyd, so it be in no synne ne in wyckydnesse. j. pe. ij.[5] Seynt bernard seyth þat god ponysschyth no-thyng but propyr wyll̄, þat is, whan on is vnobedyent, & dooth hys owyn propir wyll̄. þerfore, leve þin owyn propyr wyll[6], & be obedyent to god, to holy cherche, to prelatys, to souereynes, & non helle schal be to þe, seyth seynt

Obedience to superiors.

[Fol. 86 b.]

[1] Prov. xiii. 13. Vulgate: 'Qui *timet* preceptum,' &c.

[2] Malachi ii. 6. [3] Heb. xiii. 17 (?).

[4] MS. in margin: '3. obedien*cia* superioribu*s*.'

[5] 1 Pet. ii. 18.

[6] MS. in margin: 'dimitte (?) *proprium* arbitriu*m* & infernu*s* non erit.'

bernard. Cryist eete in þe hous of Symond, luc. vij.[1], þat is, in þe conscyens & in þe soule of him þat is obedyent god restyth, & is gostly fed. þerfore, wyth þe mattok of þe howe of pees deluyth out þe grauel of mysgouernaunce, & in þe ground of obedyens deluyth doun depe, þat 3oure pytt of lustys may be a depe welle to springe watyr of grace!

[The Holy Virgin holding the Office of a Nun who Eloped from her Convent.]

℣ Exaumple[2]. A nunne þat hy3te Beatrix, sexteyn of here hows, fayr in body, fayrere in soule, meke, mylde, benigne, and obedyent to god, to holy cherche[3], to here abbesse, & lowly to alle here sustren, deuoute in prayerys & in here seruyse, And sche louyd specyally oure lady; often & longe sche was [4]wowed of a clerk, to ben his loue. At þe laste, after cumplyn, sche, so sore temptyd, acordyd to gon awey wyth þe clerk. but ferst, a-forn an ymage of oure lady knelyng sche seyde: 'lady, þis temptacyoun may I no lengere wythstondyn. haue here þe keyis of myn offyce, 3if þou wylt; I go my wey.' Sche leyde here key3es be þe ymage, & [5]wente here wey wyth þe clerk. Longe after, he was wery of here, & putte here awey fro hym. Sche wepte sore, sche kowde no crafte to lyve þerby, sche durste no3t gon a3en to here cloystre for schame, but sche was comoun to alle þat wolde haue here, xv. 3ere durynge. After þo xv. 3ere, in a beggerys wede sche wente hom to þe gatys of here hows, wyth a ful sorwe in herte for here synne, purposyng to be schreue, and to levyn here synne, & to obeye to þe correccyoun of here abbesse for here defaute, & seyde to þe portere, 'knowyst þou ow3t swyche a nunne þat hy3te Beatrix, þat was sexteyn of þis hows xv. 3ere gon and more?' þe portere seyde, 'I knowe here wel for a blyssed womman, sche is 3it here in here offyse, most meke, mylde, & obedyente, of alle here susterys.' þis Beatrix seyde it was no3t so, for sche was out of þis hows xv.

A nun called Beatrix, the sexton to her convent.

eloped with a clerk after having delivered up her keys to the Holy Virgin.

After a time, the clerk forsook her.

Fifteen years had elapsed, when she again came to the gates of the convent, and inquired after Beatrix.

She was told that Beatrix was still there.

[1] Luke vii. 36.

[2] MS. in margin: 'exemplum siue narracio. Miraculum beate marie.'

[3] MS. chercher. [4] MS. *wonte* dotted. [5] MS. *wey* crossed.

3ere a-forne. þe portere seyde, 'nay, for sche is here 3itt; sche
and had never left. wente neuere oute syth̄ sche was professyd.' Beatrix, knowyng
So she turned away. þat it was no3t so, turnyng fro here hows, purposyd for to go
Our Lady met her, on beggyng, wepyng & sorwynge[1]. oure lady mette wyth here,
[Fol. 87 a.] & seyde: 'Beatrix, in thy | lyknesse and in þi clothyng I haue
and told her that she had held her office all the time, don þin offyse, syth þou kest to me þi keyis of þin offyse,
which she might resume now. be-cause þou were meke, mylde, & obedyent. þerfore, go now
þou, & do furth þin offyice as I haue don for þe; for no man
knowyth þi synne here but þi-self, for alle þi susteryn wendyn
of me, þat it hadde ben þou.' Oure lady brou3te here to here
celle, and toke here a3en here key3es, & vanyst awey fro here.
Beatryx, wyth-oute schamyng of here susterys, was schreuyn
priuely, & dede penaunce, and kepyd mekenes, myldenesse, &
benygnyte, & obedyens, in-to here ende.

Lo, how þe mattok in þe howe of here mekenes, myldenesse,
& benygnite, dalfe out of here in-to þe ground of obedyence alt̄
þe grauel of here mysgouernaunce, and brou3t here to worschipp̄
fro schame, to vertuys fro synne, fro sorwe to ioy3e. Ry3t so,
3e þat are fult̄ of grauel of mysgouernaunce in thou3t, in woord,
& in dede, take þis mattok wyth bothe his endys, wyth his
handyl, þat is, mekenes in herte, and wyth myldnesse in tunge,
& wyth benygnyte in dede; here-wyth delue doun depe in þe
Be obedient to God, to the Church, and to your superiors! grounde of obedyence to god, to holy cherch̄, and to þi souereyns,
þat þi schelde pytt of lustys mowe be a depe welle wyth watyr
of grace, whiche grace mowe flowe þi soule hye vp to þe hylt̄
of heuen̄. To whiche bringe vs he, Qui viuit, &c.

Capitulum xliiij^m^.

De equitate & de dono sciencie.

HEre-be-forn I telde 3ou, whan þe wose of wretthe is out of 3oure pytt of lustys, þanne 3e muste wyth þe mattok of pes dyggen vp out of 3oure pytt þe grauel be-nethyn of mysgouernaunce; and þanne I bad 3ow dygge doun deppere in þe

[1] MS. *sorwepyng wepynge* crossed.

thredde fote depthe in þe grond of obedyens; and now I schal telle 3ow how 3e schul deluyn doun deppere in þe ground of equyte tyl 3oure welle be depe ynow to springe þe watyr of grace. Through obedience you will attain to equity,

Equyte is an euynhede. þis vertu euynhed acordyth to resoun wyth wyll. þis ground of equyte is ij. panellys[1]. ¶ In þe to panel equyte acordyth resoun wyth wyll, and þe oþer panel equite acordyth wyll wyth resoun. Eyther of þise ij. panys is iiij. fote brode. which reconciles reason to will.

In þe first pane, equyte in resoun, in þe firste fote brede, inquyreth þe sothe of trewe men; how, & fro whens, a thyng comyth er he wyll beleue it. In þe secunde fote brede, equyte in resoun gouernyth a man in demyng, þat he afferme no3t a thyng tyl he be syker of þe sothe. In þe iij., equyte in resoun makyth a man to thynkyn þat is profy3table, for it fastenyth in herte iij. partys: On is, to thynke on þing þat is dary. An-oþer is, to vnderstonde þe thyng þat is semende. þe iij. thyng is, to purveye þe thyng þat befallyth. In þe iiij. fote brede, equyte makyth a man in resoun to takyn hede, whanne he schall spekyn, or be stylle, þat he spylle no woordys inveyn. Equity will teach a reasonable man how to behave in life,

In þe secunde | panel of þis ground in equyte. In þe first fote brede, equite in wyll makyth wyll to acorde wyth resoun in loue, þat is, to loue no-thynge but þat profy3teth his soule. And in þe secunde fote brede, equyte in wyll acordyth to resoun, for þanne he dredyth no-thyng but þat is a3ens his soule. In þe iij. fote brede, equyte in wyll acordyth to resoun, for he enioyeth no3t ellys but of þat þat makyth hym perfy3t. Equite in wyll, in þe iiij. fote brede, acordyth to resoun, for he hath no sorwe but of þat þat is a3ens goddys wyll. [Fol. 87 b.] while it directs his will towards the profit of his soul.

þis equyte in resoun and in wyll, in eyther panell, is vij. fote thicke[2], þat is to seye, equite schewyth vij. degrees, þat is, vij. manere of[3] clere syȝt. In þe ferst fote thycke of equyte, se þi-self in þi conscyens wyth-ynne[4], & ransake on yche syde Equity affords seven kinds of mental power: 1. To examine one's conscience,

[1] MS. in margin: 'nota duo, 1, 2. Equitas.'

[2] MS. in margin: 'equitas 7tem demonstrat.'

[3] Added in MS. above the line. [4] MS. in margin: '1. vide (?) intra te.'

whiche is good, & whiche is euyl, & ordeyne þin entent after þe reward of resoun, so þat þi resoun & wyll̃ be ryȝt on a-corde.

2. to control one's body

¶ In þe secunde fote of þis grounde equite, Se þi body vnder þe[1], þat it be euenly gouernyd in penaunce fro lustys, in mesure, in þat hym befallyth, in mesure of clothyng, of etyng, of drynkyng; for þe body askyth outrage in wyll̃ aȝens resoun in mesure of equyte. Se also þat þi v. wyttes be gouernyd be equyte in resoun & wyll̃ acordyng, þat þei turne fro vyces & vanytees, as þe eye to se, þe ere to here, þe nose to smelle, þe mowth to speke, þe handys & all̃ þe body to fele. þise arn þe wyndowys of þe body, & þe gatys of þe soule, thruȝ þe whiche deth entryth in-to þi soule. In þe iij. fote thycke of equyte, se clerly a-fore þe[2], þat wordly rychesse dysseyuyth þe, & stroyeth þi soule, but equyte in resoun & wyll̃ be kepte acordynge. In þe iiij. fote thycke of equyte, se clerly on þi ryȝt syde[3] gode lyuerys, & take exaumple of hem, & do wel, þat þi dedys be reulyd be resoun as equyte wyll̃. In þe v. fote of equyte, se clerly on þi left syde[4] mysdoerys, þat kun noȝt hyde here foly, for þei arn on þe lyfte syde of crist. haue compassioun of here euyll̃ condycyoun, and besyly fle here synne, in equyte of resoun & of wyll̃. In þe vj. fote thykke of equyte, se clerly be-hynde þe[5]. take kepe of þe feend, þat standyth be-hynde þe, & wayteth wyth wyles to wynne þe. þerfore, vse equyte in resoun and wyll̃, & drede hym noȝt. ¶ In þe vij. fote thycke of equyte, se clerly aboue þe[6]. haue god be-fore þin eyȝe, þat þe entent of þin herte be clene in alle þi dedys. for wyth-oute ryȝt entent almes-dede may be synne, & vertuys may be vyces; for ȝif equyte fayle in entent, þe vertu turnyth to synne, for wyth-outyn equyte in entente is no vertu but vyce. Entent ryȝt wyth equyte is to do gode werkys only for good love. wyth þe mattok of pes dygge doun in þe ground of obedyens and in þis vij. fote depthe of equyte, and ȝe schul fynde in ȝoure welle a watyr-spryng of grace, whiche watyr of grace schal springen

3. to avoid the perils of wealth,

4. to take example by good people,

and 5. to commiserate sinners,

6. to escape the temptations of the Devil,

and 7. to live in the sight of God.

In the 'ground of Equity' springs a well

[Fol. 88 a.]

[1] MS. in margin: '2. subter te.'
[2] MS. in margin: '3. ante te.'
[3] MS. in margin: '4. a dextris.'
[4] MS. in margin: '5. a sinistris.'
[5] MS. in margin: '6. post te.'
[6] MS. in margin: '7. Supra te.'

oute vij. stremys, þat is, vij. vertuys aȝens þe vij. dedly synnes. On is lownesse aȝens pride, Anoþer is love aȝens envye, þe iij. is debonerte aȝens wratthe, þe iiij. is strengthe aȝens slowthe, þe v. is chastyte aȝens leccherye, þe vj. is sobyrnesse aȝens glotonye, þe vij. is largenesse aȝens coueytyse[1]. þise arn þe vij. stremys þat þe watyr of grace in þe ground of obedyence & of equyte springeth vp in þi welle to dystrye þe vij. dedly synnes.

whose streams are the seven virtues opposed to the deadly sins.

℣ But þis grace in þe ground of equyte, þat springeth vp þise vij. stremys of vertuys, is þe ȝyfte of knowynge, of kunnynge[2]. þis is þe iij. ȝyfte of þe holy gost. ȝyf þou, in equyte, haue þis ȝyfte of knowynge, þanne seest þi-self wel wrecchyd & synfull, þanne moornyst þou, & wepyst sore, þat watyr of terys flowyn out of þi welle, þanne art þou blyssed wyth grace, as crist seyth, blyssed be þei þat wepe, for þei schal be counfortyd[3]. þis ȝyfte of grace, þat is, knowyng þe-self, makyth þe to wepyn in vj. maners[4]. On is, for þou hast wratthyd þi god. An-oþer is dreed of peynes of helle. þe iij. is for angrys þat þou seest gode lyuerys suffere wrongefully. þe iiij. is for synnes þat folys hauntyn. þe v. is for þe wrecchyd lyif þat we felyn here, and for þis lyif þe lyif comyng is taryed longe. þe vj. wepyng comyth of deuocyoun of þe mynde of cristes passioun, & of gret plente of blysse, þat crist hath grauntyd to his, and of þe felyng of þe grace of þe holy gost. þise vj. maners wepyng of terys spryngeth in þi welle þe ȝyfte of knowyng[5], ȝif þou, thruȝ grace, kanst knowe þi-self. wratthe blyndeth þi gostly eyȝe, þat þou noȝt knowyst þe-self, ne þe wyl of god, for rankour & malyce. Ps.[6] 'Turbatus est a furore oculus meus.' But þis ȝyfte of knowyng in þe ground of obedyens & of equite springeth to þe grace of knowyng to knowe þe-self, & to werkyn goddys wyll. God cursed adam for his vnobedyens, and for he kepte noȝt þe ground of equyte. Gen. iij.[7] 'Maledicta terra in opere tuo.'

This well is Knowledge, which is the third gift of the Holy Ghost.

[1] MS. in margin: 'Remedia *contra* 7tem *peccata* mortalia.'
[2] MS. in margin: 'donum *sciencie*.'
[3] Matt. v. 5.
[4] MS. in margin: '*nota* 6. 1, 2, 3,' &c.
[5] MS. in margin: 'de dono sciencie.'
[6] Ps. vi. 8.
[7] Gen. iii. 17.

But god blyssed Symund, *id est*, obediens in equitate, ffor he was obedyent in equite[1]. 'Beatus es symon bariona.' Mat. xvj.[2] Syn he is blyssed in grace, þat is, in þe ground of obedyens in equyte, and þis grace is a knowyng of þe-self, þat is, þe iij. 3yfte of þe holy gost; vnderstondyth þanne weel what þis knowyng is! it techyth þe to lyven ry3tfully a-monge euyll lyuerys, & to teche ry3tly, & to defende þi feyth wyth resouns fro inpugnyng of heretykes; It techyth how þou schalt absteyne fro synne & wyckydnesse, and how þou schalt medefully mynystryn, expendyn, dysposyn, þi temporall godys; It techyth þe be resoun to redresse þi werkys lyckly to be conformyd to þi feyth; It techyth þe þat wyckydnesse may | no3t ben hyd to þe vnder coloure of goodnesse. be þis 3yfte of kunnyng þou knowyst þi-self what þou art, wher-of þou art, what þou schalt be. It techytz þi conscyens what þou schalt do, & what þou schalt bydden opere do in resoun and equyte. þis 3yfte of kunnyng techyth þe no3t of þe sterrys, ne of oþer sotyltes of þe vij. scyencys; but it techyth þe to kun knowe þe-self, whanne þou art synfull, & whanne þou art ry3tfull, and how þou schalt gouerne þe to saue þi soule.

The lessons that the knowledge of ourselves teaches us.

[Fol. 88 b.]

[*The Means of Coming to Heaven is to Know Ourselves.*]

Alysander[3] in cronicis libro viij.o, he seyth, A feend was in a cyte whom myche folk worschepyd for here god. and o man compellyd hym to tellyn hym how he my3t best come to heuen. þe feend seyde: 'to knowe þi-self. To knowe sterrys, & oþer scyens, þat kunnyng comyth of stodye; but to knowe þe-self comyth of no skole, ne of no clergye, ne of no letterure. ffor doctourys of lawe & of dyuynyte, & maystrys of opere scyence, sumtyme summe of hem knowe no3t hem-self, ne wyll no3t knowyn hem-self, to gouerne hem fro synne to ry3twysnesse; but summe lay-men kun bettyr knowyn hem-self in gouernaunce fro synne þan summe grete clerkys. þerfore, þis 3yfte of knowynge comyth of þe holy gost, & no3t of skole. ffor

A fiend, that in a certain city was worshipped as a god, told the people that the knowledge of oneself conducted to heaven, but could be acquired neither by schooling nor by learning;

[1] MS *and þis grace* crossed.

[2] Matt. xvi. 17.

[3] MS. in margin: 'narracio.'

þe holy gost ȝeuyth noȝt þis ȝyfte of kunnynge for here furryd tabbardys, hodys, chymerys, & pylyouns, but þe holy gost ȝeuyth þis kunnyng & knowyng to leryd & lewyd þat arn in þe grounde of obedyence in ful equyte. to hem springeth þe holy gost þis watyr of grace to knowe hem-self, & to gouerne hem-self in goodnesse.' for it was granted by the Holy Ghost to the learned and laymen who lived in obedience and equity.

ffigure here-of luc. vlt*imo*[1]. Cryst ledde his apostlys out of Bethanye, and blyssed hem, & þanne he stey to[2] heuen. Bethania in*terpretatur* dom*us* obediencie, þat is, to bethanye wyth equyte. whan crist hath brouȝt þe fro wretthe to obedience, þat is, to Bethanye & equyte, þanne he blysseth þe w*yth* his hand, þat is, w*yth* his ȝyfte of kunnyng for to knowe þe-self to gouerne þe in vertuys, to stye vp fro Bethanye to heuen, þat is, in obedyens & equyte to styen vp to endles blys. j. pe. j.[3] 'Sperate in eam, que vobis offertur, graciam, ex reuelacione ihesu *christi*, id est, filij obediencie.' kepe þe in grace, þat is schewyd to ȝow be þe reuelacyoun of ihesu crist, in þe kunnyng of þe holy gost, as chyldrin of obedyens in equyte to styen vp to heuen in ȝoure ende. Interpretation of Christ's Ascension from Bethany.

[*Our Lady heals the smit off Hand of John of Damascus.*]

¶ Exaumple[4]. Prudencius ex gestis Iohannis Damasceni, he seyth, An holy man, clepyd Johun of Damask, he was full of pes in herte, tunge, and dede, he was obedyent, and kepte equyte in alle his dedys. wher-fore þe ȝyfte of grace, þat is, þe ȝyfte of knowyng, sprang in hym, for he kowde knowyn hym-self, & kowde gouerne hym-self in thouȝt, in woord, in dede, in pes, in obedyens, in grace, as it schewyth be his lyif. he was a munk and priour of his hows, & a clene mayden, & w*yth* deuocyoun gretly louyd & worschepyd oure lady, & thrugh þe ȝyfte of kunnyng he | was a gret clerk in letture, in grew, and in latyn, in scyens of clergye. And pacyng opere he was gracyous in wrytynge, in endyȝtynge, & in syngynge. he was takyn w*yth* John of Damascus, a prior and learned man, [Fol. 89 a.] was captured

[1] Luke xxiv. 50. [2] MS. *hey* crossed.
[3] 1 Pet. i. 13. Vulgate reads: 'in revelationem.'
[4] MS. in margin: 'narracio.'

by Saracens, sarasynes. and in þo marchys þere he was prisonere was a gret lordys sone, whiche sone was put to þis Johun to lere. Johun enformyd hym in wrytyng, & in endyȝtyng, in letture, & oþer kunnyng of clergye, þat his voys, his wrytynge, his endyȝtyng, to ony mannys syȝt was lycħ þe voys, lyche þe hand, lyche þe endytyng, of Johun his mayster. Theodosius þe emperour toke to him þis Johun, and louyd hym hugely. þe lordys sone hadde envye þer-wyth, þat his mayster was so louyd of þe emperour, & wyste wel þat his owen̄ hand & his owyn endyȝtyng was lyche þe hand & þe endyȝtyng of Johun his mayster. and he desyred to haue þe souereynte aboue alone. he purposed his maystrys deth, and wrote & endyȝted a lettre of tresoun to þe emperour, þat men schulde wene his mayster Johun hadde wretyn it. þe lettere wyttnessyd þat Johun hadde conceyvid þe emperouris deth. þe lordys sone, whanne he had made þis cursed lettere, he bare it to þe emperouris paleys, closyd & enselyd, and lete it fallyn in swyche a place þere he wyste wel þe emperour schulde sone fynde it. his skyl was, he wyst wel, whanne it were founde & red, it schulde bewytt Johun his mayster, and þanne schulde Johun his mayster be deed for þe lettere of tresoun, and þanne schulde he ben heyȝ bothe in worschipp̄ & in loue of þe emperour, as Johun his mayster was be-forn. þe lettere was foundyn, & red a-forn þe emperour. alle men seydin þat it was Johunys hand. Johun was a-freyned, & dyspysed of þe emperour as a tretour. þe emperour seyde to hym, 'þis is þi lettere wretyn wyth þin owyn hand. þou mayst noȝt seye nay.' Johun seyde, 'Syre emperour, þis is lycħ myn hand & lyche myn endyȝtynge; but I take god to wytnesse, I wrote it neuere.' Alle men seydin þat he leyȝ, & þat he was gylty to þe deth. þe emperour seyde, 'I haue louyd hym wel; deed schal he noȝt be, but his ryȝt hand, þat wrote þis lettere, schal be smet of.' & so it was smet of, and, in dyspyȝt of hym, born to his hous þere he was priour, and hangyd vp in þe mynstre a-forn an ymage of oure lady. Johun komen̄ home to his hous a-forn þat ymage of oure lady, & vnwryed his wounde, & schewyd out his arme to þe Image, & seyde, 'Lo,

and obtained a privileged position at court.

A pupil of his wrote a compromising letter in John's hand,

and dropped it in a place where the emperour could find it.

John was condemned for conspiracy.

His right hand was cut off, and fixed to the wall in his old convent.

When John returned there

lady, is þis þe mede for my good dede þat I haue don to þi worschiꝑ? is þis þe reward, þe blysse, & þe worschipꝑ to þi seruau*n*tys? lady, why hast þou þus sufferyd me gyltles to be schamyd & mayned? why hast þou sufferyd þis hand to be smet of, þat hath wretyn to þi worschiꝑ manye swete songys and pr*a*yers of þe / And often sacryd in sac*r*ament of þe awtere þe holy body of þi sone?' Joh*u*n wente thens to bedde. & to hym kom our*e* | lady, & seyde, 'what doost þou, my chyld, trewe, meke, & obedyent in equyte to my sone & to me?' Joh*u*n seyde, 'what askyst þou me, lady? rathere I aske þe why þou hast sufferyd me gylteles to suffere þis dyspy3t. where were þou, lady, whan I hadde þis schame? lo, lady, for my most dyspy3t myn hand smet of hangyth 3under a-forn þin ymage.' Our*e* lady seyde, 'My chyld, be glad! for þis sorwe & schame schal turne þe to hey3 worschiꝑ and ioye.' Our*e* lady, in his sy3te, fecchyd his hand, & sett it a3en on his arme, & blyssed it, & wente here wey. On þe morwe, w*yth* alle his bretheryn he thankyd god & our*e* lady, & schewyd his arme & hand hool to all þe peple. þe emper*o*ur herde of þat myracle, and com̃ to hym, & cryed hym mercy, and kyssed his hand, & askyd him 3if he knewe ony swyche wrytere þat wrote so lych̃ hym. Joh*u*n telde hym who it was þat wrote so lyche hym. þ*a*nne þe emper*o*ur putte þat lordys sone to a schamefull deth.

he complained to Our Lady.

The next night, [Fol. 89 b.] the Holy Virgin appeared to him in a dream,

and healed his arm.

The emperor asked John's pardon,

and his pupil was put to death.

¶ Lo, takyth hede how falsnes and malyce brou3te þe lordys sone to a schamefull ende; And obedyens, mekenesse, equyte, & truthe, brow3te Joh*u*n to hey3 worschiꝑ and grace. þ*er*fore, castyth out of 3our*e* wose of synne grauel of mygouernau*n*ce, and w*yth* þe mattok of pes dyggeth dou*n* depe in the grou*n*d of obedyens & of equyte! and þ*a*nne schal in 3o*ur*e welle springe watyr of grace, þat is, þe iij. 3yfte of þe holy gost, þat is, þe 3yfte of knowyng, þat 3e mowe knowyn 3ow-self to forsake 3our*e* synne, to gou*er*ne 3ow in v*er*tewys, to encresyn in grace, and to come to endles ioye.

By obedience and equity you will attain to the gift of knowing yourselves.

To þis ioye brynge vs he, &c.

Capitulum xlv^m.

De obstinacia cordis, oris, & operis.

Underneath the 'ooze of Sloth' lies the 'gravel of Obstinacy.'

3yf þe wose of slauthe is cast out of 3oure pytt, castyth out þe grauel be-nethe þe wose of slouthe. þat grauel is obstynacye, þat is, hardnesse. Iohannes de aquaria villa[1], he seyth, A weye ful of grauell or of sande lettyth euyll a man for to renne þere-in; Ry3t so, he seyth, 3if þou be full of þe erde and grauell-stonys of obstynacye[2] in herte, tunge, & dede, þat is, full of heuynesse, & full of slugnesse, it lettyth euyl þi soule of his cours to heuen ward. Iohannes de abbatis villa[3] dicit, 'Arena amara est; sic obstinacia in corde, ore, & opere.' Gravel & sande is bytter; so is obstynacye bytter in þi conscyence.

Obstinacy prevents your hearts from devotion.

þis grauel is iij. fote depe, þat is for to seyne, It is in thre partys[4], in herte, tunge, & dede. In herte[5], as whan þin herte is harde as a stone, & hath no deuocyoun to god, ne loue, ne dreed, ne swetnesse, to heuen ward, ne ruthe, ne pyte, to þin owyn soule ne to þin even-cristen, quyke ne dede, ne swetnesse in heryng dyuyne seruyse, ne in heryng goddys woord, no more

[Fol. 90 a.] þan a beeste, but euyl apay|ed & wery in þin herte þer-of. þis is an hevy grauel & hard wyth stonys of obstynacye. þis grauel is in louerys of wordly muk. here hertys ben hardere þan stonys of grauel, for in þe passioun of crist harde stonys brostyn o-sunder, but here hertys arn so harde in loue of þe world, and in slauthe to god ward, in loue of þe flesch, in lust of synne; neyþer for loue of god, ne for drede, ne for ruthe & pyte of his deth, þat it mowe no3t brestyn ne supplyn to goodnes. þerfore, 3e þat felyn þis grauell in 3oure pytt, casteth it out of 3oure hertys, and praye to god þat he seye to 3ow þise woordys, Eze. xxviij°.[6], I schal take fro 3ou 3oure harde hertys

[1] Cf. p. 168, note 3.
[2] MS. in margin: 'obstinacia.'
[3] Cf. p. 5, note 1.
[4] MS. in margin: 'nota 3^ia.'
[5] MS. in margin: '1. *in* corde.'
[6] Ezek. xi. 19 and xxxvi. 26.

in slugnesse & wyckydnes, and I schal ȝeuyn ȝou a fleschyñ herte softe & swete in deuocyoun. 'Auferam a vobis cor lapideum, & dabo vobis cor carneum.'

Obstinacy prevents you from praying devoutly,

4 Þe secunde fote of depthe of þis grauel is in þi tunge[1], þat is, whan hardnesse of herte lettyth þi tunge, þat it prayeth noȝt deuoutly, ne dystynctely, ne preyseth, ne thankyth swetely, þi god / Seynt *gregorie* seyth, þe grete mede of þe blysse of heuen, 8 ȝif it delyȝte þe in þi soule, it wyll lyȝtyn þe, & counfortyn þe, þat þou schalt noȝt dullyn and slawthyn in þi labour of þi prayers. Ysa. v.[2] 'Deus plantauit vineam, & eiecit lapides de ea.' God sett a vyne, þat is, holy cherche, þat it schulde 12 florysshe in god prayers, & he kest out fro þis vyne of holy cherche stonys, hem þat arn harde as stonys in herte and tunge *wyth*-outyn deuocyoun and prayerys; for þey be cast out of þe cherche, þat schal be sauyd, as stonys & grauel, to ben 16 vnder þi feet in foule place, to gon þer-vp-on, þat is, in helle to be dyffoulyd in foule & horryble peyne vnder þe feet of alle hethyn men, for false cristene men schul be nethirest in helle.

and hinders good deeds.

20 ¶ Þe iij. fote depthe of þis grauel is in þi werkys[3], þat is, whanne þou slawly, & vndeuoutly, & heuyly, *wyth* euyl wyll doost ony good dede. Þis heuy grauel lettyth þe of þi cours to heuenward, for þou may noȝt in herte, tunge, ne dede, spedely 24 don þi iurne to godwarde, neyther to loue hym, ne to knowe hym, ne to worschipp hym, ne to preyse him, for all þe herte, tunge, and dede, arn so harde as grauell-stonys, þat it mowe noȝt brestyn in deuocyoun to godwarde, but it arn supple ynow 28 to þe world, to þe flesch, & to þe deuyll. A doctour, ffilius matris[4], he seyth[5], whan crist kom in-to þis world, heuen knewe hym, & worschepyd hym, for heuen sente doun aungelys & a sterre, in worschipp of his comynge / þe see & þe wynde

[1] MS. in margin: '2. lingua.'

[2] Isa. v. 2. Vulgate: 'Et sepivit eam, et lapides elegit ex illa, et plantavit eam,' &c.

[3] MS. in margin: '3. in operibus.'

[4] Cf. p. 223, note 1.

[5] MS. in margin: 'celum cognouit dominum mare terra sol.'

knewyn him, and worschepedyn hym, for in oo. woord of his mowth þe see & þe wynde were stylle. [1] 'Et facta est tranquillitas magna.' þe see also obeyid vn-to god, & ȝaf hym weye to gon vp-on hym *wyth* his feet. þe erthe knewe god, & worschepyd hym, for all erthe in his deth styrred and schakyd. [Fol. 90 b.] þe sunne knewe god | in his deth, for he wyth-drowe his lyȝt. helle knewe god, & ȝalde to hym, whan he kome, þe soulys whiche he bouȝte. But man, hardest þan grauel-stonys in herte, tunge, & dede, þat hath resoun & vnder-stondyng, wyll noȝt knowe god ne dewly worschepyn him, neyþer in herte, ne tunge, ne dede. for he dredyth no wrettlie, ne wreche of god, he louyth no gostlyhede, he desyreth no swetnesse of heuenly thynges, he resceyuyth no techyng of holy cherche, he kepyth no comaundmentys of god. he heryth [2] in holy cherch of goddys woord how he schulde lyve, he seeth myraclys of god, he heryth what god schal ȝyue to hem þat louyn hym, he knowyth what god forfendyth hym, he is ofte smett wyth sykenesse, aduersyte, losse, slaundre, harme, hurte, & oþer wreche of god, and ofte warnyng & techyng in repreuyng; and ȝitt he wyll noȝt leve his wyckydnes, ne knowe, ne worschype, his god. Here mayst þou se þat hast hard grauel, how þou art hardere þan stonys. þou art werse þan oþere creaturys; for stonys brostyn a-sundyr in his passioun, Othere creaturys knewyn hym, & worschepedyn hym, in here kynde; but þou art so hard þat þou mayst noȝt brestyn a-sunder to knowe þi god in þi kynde. god comyth in þe sacrament of þe awtere on esterñ-day to his creaturys, man and womman, for to dwellyn in hym to sauyn here soulys; but summe arn harde in pride, envye, slawthe, wrettlie, coueytise, glotonye, & in wyll of leccherye, but þei worschepe hym noȝt, ne knowe him noȝt, for þei don hym vnworschypp̃ in here grauel of euyll herte, tunge, & dede. 'In propria venit, & sui eum non receperunt.' Joh. *primo* [3].

Man is more obdurate than unreasoning creatures.

The 'gravel of Obstinacy' must be removed with the 'spade of Remembrance.'

*per*fore, takyth a spade, & deluyth out þis grauel of obstinacye fro þe herte, tunge, & dede. þis spade is mynde. þis mynde

[1] Matt. viii. 26. [2] MS. *yrketh* crossed. [3] John i. 11.

muste haue iij. p*ar*tys as a spade[1]: a scharp scho þe-forn, an heued, and an handyll; þat is to seye, þi mynde muste be in thre: ferst a-forn in c*r*istes passiou*n* for þe scho; next for þe heed, þi mynde muste be on þe dredefull dome; þe thridde for þe handyl haue mynde of þe fyir of helle. ffigure here-of Gen. xv°.[2] Abraham kecche awey flyes fro þe sacryfyse; Ry3t so, kacche out flyes þ*at* vndeuoutyth thou3t, w*yth* iij. thynges, þat is, w*yth* a scourge, w*yth* colde frost, & w*yth* fyir of hote watyr; Ry3t so, he seyth, kacche out þe flyes, obstynate thou3tes, woordys, & dedys, fro þi sacryfyse in goddys seruyse w*yth* scoorgys of crystes passiou*n* in þi mynde. thynke how c*r*ist made þe, & fedyth þe, & sufferyd deth for þe, and how he was buffetyd, wou*n*dyd, betyn, scorgyd, prycked to | þe braynes, [Fol. 91 a.] nayled to þe cros, stungyn to þe herte, & swette water and blood, and fed w*yth* eysill & galle. Tre. iij.[3] 'Recordare pau-p*er*tatis mee & t*r*ansgressionis mee absinthij & fellis, &c̄.'

Remember Christ's Passion!

℣ In mynde of þise woordys of his passiou*n* þou schalt kacche awey flyes of euyll thou3tys out of þin herte, and þis scho of þis spade, þ*at* is, mynde of c*r*istes passiou*n*, schal deluyn in-to þin herte sorwe for þi synne, deuocyou*n*, good wyll, holy thou3tys, & desyres of heuenly thynges. Ysa. xlj.[4] 'Visitabo sup*er* fructu*m* magnifici cordis.' God seyth, I schal vysite þe fruy3t of a deuoute herte. what is þis fruyte? a deuoute herte sp*r*ingeth out at þe ey3ne þe fruy3te of thre manere wepynges: On is, wepyng for thy synne. Ps.[5] 'Exitus aquar*um* deduxerunt oculi mei;' & tre. j.[6] 'Plorans ploram in nocte,' i*d* est, in pecc*a*to. An-oþ*er* is, It sp*r*ingeth out of compassiou*n*, and of ruthe of an-oþeres synne or of an-oþeris myscheef. Ro. xij.[7] 'ffliere cu*m* flentib*us*.' þe iij. is, it sp*r*ingeth out wepyng of deuocyou*n*. Ps.[8] 'ffuerun*t* m*ihi* lacrime mee panes die ac nocte.' þe Psalmystre seyth, My terys of deuocyou*n* han ben to me day & ny3t my breed to fede w*yth* my soule. þise thre manere

The fruits of a pious heart are

sorrow for one's sins,

commiseration,

and devotion.

[1] MS. ∴ 1, 2, 3.
[2] Gen. xv. 11.
[3] Thren. iii. 19.
[4] Isa. x. 12.
[5] Ps. cxviii. 136.
[6] Thren. i. 2. Vulgate reads: 'p. ploravit in n.'
[7] Rom. xii. 15.
[8] Ps. xli. 4.

wepynges[1] arn þe fruyte of a devoute herte, whiche þe mynde of cristes passioun bryngeth in-to þin herte, & springeth out at þin eyȝne. þis wepyng wasscheth þi soule, it sleth þe feend, it springeth in-to þi welle, it qwenchyth þe fyir of temptacyoun, it getyth lyȝtly þat is askyd ryȝtly, *secundum* doctores, it bryngeth fro wordely sorwe to heuenly ioye. Ps.[2] 'Qui seminant in lacrimis, in exultacione metent.' Take þis scho of ȝoure spade, þat is, mynde of cristes deth, and wyth þis scourge of his passioun þou schalt kacche out þe flyes of ydell thouȝtes, & it schal bryngyn in deuocyoun and wepyng, & þe grauel of hevy thouȝtys schal be avoyded.

Remember the day of judgement,

ffor þe heed of þi spade, haue mynde of þi deth & of þe dreedfull dome[3]. thynke how þat day schal be a day of wreche, of tribulacyoun, of angwyssch, of myscheef, of myseyse, of sorwe, of drede, of dampnacyoun, of schame, & of confusioun, and þis mynde here-of schal make þe in dreed cold as frost, and þis cold dreed schal chase awey þe flyes of vndeuowte woordys fro þi mowth[4], *secundum* Watertoun[5], and it schal bryngyn in deuoute prayers, preysinges, and thankynges to god, & trewe schryfte of þi synnes, And þis fruyȝte of þi mowth schal be ful fedyng to þi soule. *prouer.* xij.[6] 'fructu oris sui vnusquisque replebitur.' Ecc. x.[7] wycked & vndeuowte thouȝtes arn as flyes bytynge[8], þat byten awey þe swetnesse of þe oynement of deuocyoun. but þe scourgys of cristes passioun in þi mynde, & þe cold frost, þat is, þe mynde of þe dredeful dome, sleth þo flyes, or kacchyth hem awey, & qwyketh, & bryngeth inne | aȝen, deuocyoun. þanne, in þin herte and wyth þi mowth, þou schalt seye wyth dauyd[9], 'Benedicam dominum in omni tempore, semper laus eius in ore meo.' I schal worschepe god in euery tyme, alwey his preysing be in my mowth.

[Fol. 91 b.]

and the pains of Hell!

ffor þe handyl of þi spade, haue mynde of þe hote fyre of

[1] MS. in margin: 'fletus xl facit.'
[2] Ps. cxxv. 5.
[3] MS. in margin: 'dies iudicij.'
[4] The quotation from Prov. which follows below, is put in here in MS. and crossed.
[5] Cf. page 168, n. 3.
[6] Prov. xii. 14. Vulgate: 'De fructu,' &c.
[7] Sapientia xvi. 9 (?).
[8] MS. in margin: 'Musce quomodo fugabuntur.'
[9] Ps. xxxiii. 2.

helle. thynke, as ysaie seyth *capitulo* vltimo[1], þe fyir of hem þat arn, or schul be dampnyd, schal neuere be qwenchyd, ne þe werme þat is grucchyng in here conscyence, schal neuere deye. 3if þou thynke wel þis[2], þis hote fyir schal sle or cacche awey fro þe, þe flyes of þi soule, & vndeuoute werkys, and it schal brynge[3] in dedys of deuocyoun, dedys of penaunce, dedys of almes, dedys of mercy. þanne 3e mowe[4] seye, we be fult of fruȝte of gode werkys be þe grace of crist ihesu to þe worschype of god. '[5]Repleti fructu per ihesum *christum* in laudem dei.'

þus, w*yth* þis spade, þat is, mynde of cristes passyoun, of þe dreedfult dome, & of helle, pourge out þe grauel of hevy slugnesse in thouȝtes, woordys, & dedys. Ecc. vij.[6] 'A negligencia purga te,' Make 3ou clene of þis necglygens w*yth* holy meende. Ieron*ym*us he seyth, Alwey be occupyed in sum goodnesse, þat is, in good thouȝt, woord, & dede, þat þe feend fynde þe alwey occupyed, and so he schal fle fro þe. 3if þou delue þus w*yth* þi spade, þat is, w*yth* þi good mynde, þis grauel of slouthe & of necglygens fro herte, tunge, & dede, þanne schalt þou fynde be-nethyn a clene grou*n*d, þat is, ryȝtfulnesse, þat is, goodnes; for þanne schalt þou be ryȝtfult and good in herte, tunge, & dede. þis grou*n*d of ryȝtfulnes I schal schewe 3ow an-o*þ*er day.

Sloth

is best remedied by fruitful occupation.

[*An Angel showing to a Hermit the Righteousness of God.*]

℣ Iacob*us* de vitriaco[7], he seyth þat an Heremyte 3af hym to ydelt & vnryȝtefult thouȝtys, woordys, & dedys, wher-fore þe feend brouȝte in-to his herte thouȝtys of blasfemye a3ens þe worschiꝑ of god. for hym thouȝte þat god was vnryȝtfult, for he sufferyd wycked lyuerys to haue *prosper*yte in þis world, welthe, helthe, worschyꝑ, & rycches, and sufferyd gode lyuerys to be turmentyd, falsely & gyltles, w*yth* enemyes, be slau*n*drys &

A hermit began to doubt

the justice of God

[1] Isa. lxvi. 24.
[2] MS. in margin: 'mortis passio X[i](Christi) & ti*m*or ghe*n*ne.'
[3] MS. bryngeth in. [4] MS. 3e schul mowe. [5] Philip. i. 11.
[6] Ecclesiasticus vii. 34. MS. purgate. [7] MS. in margin: 'narracio.'

harme, be pouert & sykenes, & be oþere dyuerse aduersytees.

An angel promised to show him that God was just, and they travelled together.

In þis hevy grauel of his evyll thoughtys, an aungyl mette *with* hym in mannys lyknesse, & bad hym folewyn him, and he schulde se þat god was ryghtfull in his werkys. þei wente to-gydere, and þe firste nyght weryn harberwyd *with* a ryght good man, þat made hem gentyl chere for goddys loue. On þe morwe, þe aungyl stale awey þe gode mannys maseer whiche þat good man louyd best. þe hermyte thoughte þat was an vnkynde dede to hym þat made hem to fare so wel. þe next nyght, þei were herberwyd with a cursed lyuere, þat made hem euyl chere, & ȝaf hem no mete, ne drynk, ne beddyng, but an hows *with* a lytel strawe. | On þe morwe þe aungyl ȝaf þat cuppe whiche he stale, to þat cursyd man, þat made hem to fare so euele. þe hermyte thoughte þat þis was vnwysely don. þe thrydde nyght þei weryn herberwyd *with* a good man, & haddyn good chere & good fare. On þe morwe þe aungyll putte þe seruaunt of þat good man standynge on a brygge in-to þe watyr, and drenchyd hym. þanne þe heremyte thoughte þat his felawe was acursyd, for he slowe þat seruaunt whiche þat good man most louyd. þe iiij. nyght, þei weryn herberwyd at an-oþer good mannys hows, & haddyn gret wel-fare. on þat nyght, þe aungyl strangelyd þe good mannys chyld in þe cradyl, þat cryed & lettyd hem of slepe. On morwe erly þei wentyn, er men resyn. þe heremyte thoughte þat his felawe was a membre of þe deuyll for þo dedys þat he seyȝ hym do, & thoughte to forsake his cumpanye. þe aungyl seyde to hym: 'Euyr-more þou demyst euyll & to þe werste, & grucchist aȝens þe ryghtwysnes of god. I am an aungyl sent to þe fro god, to schewe þe his preuy domys, þat it be ryghtfull and noght vnryghtfull as þou menyst. þe first good man þat we weryn herbarwyd *with* louyd þat cuppe to fele & to myche, whiche þat I stale, and þerfore I toke it fro hym for his beste, þat his loue schulde be þe more in god. and I ȝaf þat masere to þe cursyd man, þat he schulde haue his mede in þis world, & noght in heuene, for þe fewe gode dedys þat he dede. I drenchyd þe seruaunt of þe oþer good man; for on þe next nyght he purposyd to a slayn his mayster. þerfore, þat

[Fol. 92 a.]

The first night, the angel stole a goblet from an honest man, and next day gave it to a wicked one.

The third night, he drowned the favourite servant of their host.

The fourth night,

he strangled another man's child. At last, the hermit was about to leave his companion, when the angel showed him how everything had been done by the decrees of Providence.

good man is sauyd, & his seruaunt hath þe lesse peyne in helle, be-cause he slowe noȝt his mayster in dede, but in wyll. þe chyld of þe oþer good man I slow, for þat good man, a-forn þe chyld was born, dede myche almesse, but sythen dede he non almesse for to gadere to-gydere to makyn his chyld a ryche eyre. and now I haue sauyd hym fro his gret coueytise, and now he schal do almesse ayen, & þe chyldes soule is in heuen. þerfore, þou heremyte, haue mynde of cristes passyoun, and of þe dreedfull doom, & of þe endles fyir of helle, and þis mynde schal voyde fro þe suche euyll demynges, & euyll thouȝtys, woordys, and dedys.'

Ryȝt so, whanne ȝe fele ȝou heuy with þis grauell of heuy & ydel thouȝtys & demynges, delue it out wyth þe spade of good mynde in þe passioun of crist, & þe dreed-full dome, & in þe peyne of helle, And þis mynde schal make ȝou to fynden a clene ground of ryȝtwysnesse, in whiche ground þe watyr of grace schal springe in-to ȝoure welle, whiche schal brynge ȝou fro wose [of] slouthe to watyr of deuocyoun, fro heuy grauel of ydelnesse to fryȝt of vertewys, fro sorwe & labour of þis world to endeles reste & ioye.

Remember the Passion of Christ, the day of judgement, the pains of Hell, and be righteous!

To whiche ioye brynge vs he, &c.

Capitulum xlvjm.

De iusticia & probitate.

[Fol. 92 b.]

The oþer day, I told ȝow þat whan þe wose of slouthe were cast out of ȝoure pytt, ȝe schuldyn wyth a spade, þat is, mynde of cristes deth, þe doom, & of helle-peyne, delvyn out þe grauel of heuy & ydell thouȝtys, woordys, & dedys, þat arn barayne & vnryȝtfull, tyl ȝe fynde a clene ground of ryȝtwysnesse and of stedfastnes. Of þis ground schal I telle ȝow now.

Underneath the 'ooze of Sloth'

and the 'gravel of Obstinacy,' you will find the 'ground of Righteousness,'

Iohannes de Aquaria villa[1] he seyth, þis grounde of ryȝtwysnesse is iiij. fote depe[2]. Oon fote is, to ȝeldyn þat þou owyst

which comprises four things, i.e.,

[1] Cf. p. 168, note 3.

[2] MS. in margin: 'nota 4^or. 1, 2, 3, 4.'

the worship of God, the love of one's neighbour, the care of one's body and soul.

to þi god, þat is, worschyþ & seruyse. An-oþer fote is, to 3elde to þi ney3bour þat þou owyst hym, þat is, loue & good counseyl. þe iij. fote is, 3elde þat þou owyst to þy body, þat is, trauayle & good occupacyoun. þe iiij. fote is, 3elde þat þou owyst to þi soule, þat is, fedyng of goddys woord. Whan þou felyst in þe þis ground, þat þou worschepyst þi god, þou thynkest, & spekyst, & dost, non oþer wyse to þi ney3bour þan þou woldyst he dede to þe, as þe gospel seyth, Mat. vij.[1] As 3e woldyn oþere dedyn to 3ow, do 3e to hem. And þou chastysest þi body wyth penaunce, & labour, and good occupacyoun, and fedyst þi soule wyth holy techyng, þanne hast þou founde þe clene ground of ry3twysnesse in alle iiij. fote depthe.

And deeper below is the 'ground of Hardiness or Strength,' consisting of seven parts:

þanne schalt þou fynde deppere a ground of hardynesse, þat makyth þe hardy to ouercome vyces, & to fy3ten a3en þi gostely enemyes. But þis ground of hardynesse is vij. fote depe[2], þat arn þise: Nobylnesse of herte, Trustyng, sekyrnes, sufferaunce, stedfastnes, Lastendnesse, Hungyr & thrust of ry3twysnesse. þis ground of strengthe or hardynesse, þat makyth a man strong or hardy to take a gret thyng for goddys loue, & it armyth þe herte þat non angyr may hurte it, but full slouthe it kacchytz fro man.

1. A noble heart, which despises the world,

þe first fote depthe þer-of is nobylnes of herte schewynge in to partyes: on is, it dyspyseth & fleeth þe world, & al þe welthe þer-of hym thynketh but wrecchydnesse. & oþer it doth, it makyth a man to chese hardynesse for goddys sake. þis vertu makyth a man to vndertakyn þe weye of perfeccyoun, and to chese þe lyif þat semyth hard here / þe secunde fote depthe of þis ground of strengthe is trustyng. trustynge settyth a mannys herte faste in goodnes, þat no-thyng may lettyn hym, but he, wyth all hys myȝt, fulfylleth þat he begynneth / þe iij. fote depthe is sykernesse, þat ledyth a mannys herte so þat he dredyth no peryle no peyne þat men mown ordeyne hym, but it makyth men to desyren angrys as knyȝtes desyren iustys or turneamentys / þe iiij. fote is suffer-

and aspires to perfection;

2. self-confidence,

3. security,

4. patience,

[1] Matt. vii. 12.

[2] in margin: '7tem nota. ffortitudo. 1, 2, 3,' &c.

aunce þat helpyth a man to ouercomyn his enmyes, þe world, þe flesch, and þe feend. ffor sufferaunce is to a man a scheeld of gold, þat koueryth hym so þat[1] | no strook of tribulacyoun [Fol. 93 a.]
schal sore hurtyn hym. þe v. fote depthe is stedfastnesse, þat 5. steadfastness,
makyth a mannys herte styff as a towre þat stant on a roche, & as a rotefast tre þat no storme may ouyrthrowe; so stedfastnesse makyth mannys herte, þat no chaunce may remoue ne
turne his wyll/ þe vj. fote of depthe is lastyngnes, þat makyth 6. perseverance,
a man alwey a-lych newe in goodnes & in gostly myȝt, for it comyth of a trewe herte, for it fayleth noȝt in wele ne wo tyl þe lyues ende/ þe vij. fote depthe is hungyr & thryst of 7. desire of righteousness.
ryȝtwysnesse, þat is, in hertly desyre of god. for a man schulde desyre to ȝeldyn to god & to man ryȝt, and ȝif he be myȝtles sumtyme, þat he may noȝt do but puttyn his myȝt in goddys wyll; þanne wylle god fulfyllen þat fayleth in hym. ffor god
seyde noȝt, blyssed be þei þat arn ryȝtfull, but þei þat desyren to do ryȝtfulnesse.

℣ Delue doun in þis ground alle þise vij. fote depthe in þis ground of gostly myȝt; þanne schal þi welle be depe ynowe, & watyr of grace schal sprynge þer-in, þat is, þe iiij. ȝyfte of þe holy gost, þe ȝyfte of strengthe, whiche ȝyfte schal make þe strong & myȝty to dure in þe ground of goodnesse & of ryȝtwysnesse in thouȝtys, woordys, & dedys, þat þou schalt noȝt be wery, heuy, ne sluggy, ne fayle þer-in, ne leve of, but euere þou schalt be myȝty fresch, & hungry, & thrusty, after ryȝtwysnes in herte, tung, & dede. þanne art þou blyssed in grace of myȝt of þe holy gost. Mat. v.[2] Blyssed be þei þat hungryn and thrysten ryȝtwysnes, for þei schal be fulfylled in grace of strengþe of þe holy gost, whiche strengthe in heuen schal fedyn þe wyth breed of aungelys, *secundum* glosam. It schal also strengthyn þe, & makyn þe myȝty, to wytstondyn temptacyouns in synne, & to sufferyn dyssese for goddys loue, for ryȝtwysnesse, for truthe. *prouer.* xv.[3] 'Domus iusti plurima fortitudo, & in fructibus impij conturbacio.' þe ryȝtful man is

In the 'ground of Hardiness' springs a well, Strength, which is the fourth gift of the Holy Ghost.

[1] MS. þat þat. [2] Matt. v. 6. [3] Prov. xv. 6.

myȝty; þe wycked man is trubelyd. þerfore, wyth þe spade of good mynde of god, & of þe doom, & of helle-peyne, delue out þi grauel of slugnesse in-to þe ground of ryghtfulnesse & of hardynesse, þat þis watyr of grace, þe myȝt of þe holy gost, mowe springin in þi welle, to make þe myȝtyly to ouercomyn þin enmyes gostly, & myȝtly to sufferyn alle tribulacyouns here, þat þou in þin ende mowe skape to ioye.

[*The Monk-Physician takes Our Lady's Medicine.*]

A Cistercian monk,

being a physician, neglected his monasterial duties. On St. [Fol. 93 b.] Mary's day, he saw that saint enter the choir, and give a spoonful of her medicine to everyone of his brethren,

Exaumple[1]. Cesarius, a clerk, he tellyth þat in ordine cisterC nenci was a munke ydel, & veyn, & vnobedyent, in herte, tunge, & dede, for he was a leche, & wente a-bowte þe cuntre to cure folk, and wol selde he was at home in cloystre and in þe qwere. On a | solempne feste of oure lady, at matynes on þe nyȝt, he stood in þe qweer wyth his bretheryn, and song. he seyȝ oure lady comyn, & sche ȝaf out of here box þat sche bare þe lykoure þat was þer-in, wyth a spon to yche of his bretheryn, puttyng þe spon wyth þe lykoure in here mowthys for þe gret deuocyoun þei haddyn in mynde, in herte, & tunge, in preying, & in dede of holy werkys.

I trowe þis lycour comyth noȝt in ȝoure mowthys þat han no swetnesse in deuocyoun in herte, ne in tunge, ne in dede, but slepyn in holy cherche, or syngyn, or rownyn, or iangelyn, or sytten stylle as a beeste, & bydde no bede.

except himself.

But whan oure lady com̃ to þis munke þat was þis leche, he seyȝ here, but his bretheryn seyn here nouȝt, & he gapid for to haue of here lycoure. sche seyde to hym, 'þou getyst non of my lycour, for alle lycourys of wordly coumfort þou hast in þi lechecraft; þer-fore, of me getyst þou none.'

The monk repented and reformed;

þe munke was sory, and at here byddyng forsook vanytees of thouȝtys, & of iapys, and of ydelt occupacyouns, & kepte þe cloystre & þe qweer in holy medytacyouns, in preyerys, & in holy werkys. and þus, wyth þe spade of holy meende of cristes passioun, of þe dreedfult dome, & of helle-peyne, he kest out þe graueit of alt veyn slugnesse, & kepte hym in þe clene ground of ryghtwys-

[1] MS. in margin: 'narracio.'

nesse & of gostly myght, tyl þe spryng of grace, þat is, þe 3yfte of strengthe of þe holy gost, spronge in his welle, þat my3tely he stood in þat ground of goodnesse, tyl þe feste of oure lady
℣ com̃ a3en þe nexte 3ere. þanne, oure lady dede as sche dede þe and after a year
3ere be-fore. And whanne sche kom̃ to him, þat munke, þat leche, sche seyde to him, 'for þou hast forsaken ydelnes & vanytez of bodyly & wordely coumfort, and 3euyst holy þi mynde to deuocyoun, þer-fore þou schalt haue of my lycour.' he was admitted to partake of Our Lady's medicine.
sche put þer-of in his mowth. he felte swyche a swetnesse þer-of in his mowth, þat euere after he forsook all werdly good & alle fleschly lustys. And þanne in him sprang grace.

þer-fore, leuyth þe grauell of all ydelnesse, leuyth 3oure Attend holy service,
slepyng in dyuyne seruyse, 3oure iangelyng, 3oure rownyng, 3oure rennyng abowtyn on þe haly-day fro 3oure parysch-cherch; keep the holidays,
leuyth 3oure pylgrymage on þe haly-day, & do it on þe werkeday;
leuyth 3oure rennyng on holy-dayes to wrestelynges, markettys, & feyris, to steraclys & dauncys, to bede-alys, bede-wynes, & schetynges. Alle oþere swyche vanytees, ydell wyth-oute profyȝt of gostely fryȝte, kaste out al þis grauel and [sonde] wyth þe
spade of holy mynde, and kepe 3ou in þe ground of ryȝtwysnesse, þat is, of good occupacyoun, and in ground of myȝty occupy yourselves usefully,
wyth|standyng temptacyouns; and þanne schal þe watȝr of [Fol. 94 a.]
grace, þat is, þe iiij. 3yfte of þe holy gost, þat is, þe 3yfte of and you shall have Strength, the fourth gift of the Holy Ghost.
strengthe spryngen in 3oure welle, & wasschyn 3ow clene fro
synne wyth vertuys, and it schal brynge 3ow in 3oure ende to þe clennesse of ioye in heuen̄. Ad quod, &c.

Capitulum xlvijm.

De probitate et ramis eius & de dono fortitudinis.

I haue told 3ow be-forn of þe ground of ryȝtwysnesse, & of þe ground of gostly myght, & of þe watyr-spring of grace in 3oure welle, þat is, þe 3yfte of gostly strengthe. now I schal
telle 3ow 3it more of þis ground of myȝt & of þis waterspryng More about the gift of Strength.
of grace, þat is, þe 3ifte of strengthe.

Strength enables a man to overcome his spiritual enemies in seven battles.

In the battle against deadly sin

3yf þe 3yfte of strengthe of þe holy gost springe full in þi welle, he springeth in þe seuen stremys of grace þat makyn þe strong & my3ty in vij. manere batayles to ouercomyn þi gostly enmyes. þe first batayle is a3ens dedly synne. A3ens dedly synne þou owyst to fy3te, or ellys to fle wyth all þi my3t; for who-so fle it, he fy3teth wel; so he þat assentyth no3t to synne ouercomyth it. for 3yf he be fellyd per-wyth, he ryseth no3t wyth-outyn helpe, & he þat is fallyn hath more nede of helpe þan he þat stondyth. And so god thru3 his grace, but he arme hym wyth penaunce, he may no3t stonde; þe whiche armure þe holy gost bryngeth hym in his 3yfte of strengthe. And þis armure is of thre thynges[1]: on is repentauns of herte, an-oþer is schryfte, þe iij. is satysfaccyoun.

he must be armed with penance, which consists of repentance, confession, and satisfaction.

Repentance.

Repentaunce of herte is, whanne þe synnere knowyth his gylt, & hath sorwe þerfore, and for þat he hath wretthyd his god. þe more þat he hath synned þe more sorwe he muste haue þerfore; for he is a theef to god, & a tretour, & morderere of goddys dowtyr. ffirst he is goddys theef; for he stelyth & wastyth þat is no3t his, þat is, of þat god toke hym where-of he schal 3yue acountys. He mordryth goddys dow3ter, þat is, his owen soule; for þat he sleth thrugh synne þe whiche god made to his lyknesse, and is hys dowter thru3 grace. He is a tretour to god; for he betrayeth god whanne he 3eldyth to þe feend, þat is goddys most enmye, þat castel of his herte þe whiche god took hym to kepe. ffor þise iij. forseyde þe synnere muste sore sorwyn in þi batayle a-3ens synne.

Confession to be made according to seven conditions, that is to say,

1. deliberately,

Schryfte of mowthe hath vij. condycyouns[2]. Schryfte schulde be don wysely; for a man schulde be-thynken hym wysely of his synnes be-fore, whiche he hath don, er he come to þe preest. and also he muste loke what he is þat schal schryuen hym, and 3if he be comaundyd to heryn his schryfte, & haue powere to assoylen hym. Also gode | werkys . . . .[3]

[Fol. 94 b.]

(2. quickly,)

. . . as brennyng fyir, þe whiche may no3t be qwenchyd wyth-

[1] MS. in margin: 'nota 3^ia.'

[2] MS. in margin: 'confessio oris 7^tem condiciones,' 1, 2, &c.

[3] Apparently, there is a gap in MS. probably caused by turning over

outyn terys of þe eyȝe & of þe herte. An-oþ*er* skyl is þis, for þe sykenesse of synne, to þe whiche schryfte is medycyne. for he þat sekyth noȝt to ben hole, ȝeuyth no tale of his helthe. þe iij. skyl is þis, for dreed of deth. for deth is so sodeyn þ*at* no man may wetyn þe tyme of his comynge. þe iiij. skyl is, for a man throwȝ synne may lese alle þe gode dedys þat he hath don, & þat he doth in þe tyme whil he lythe in his sy*n*ne; and thruȝ schryfte he may rekure aȝen. ¶ þe v. skyl is þis, for forȝetyng of his synnes, on þe whiche he may neu*er*e thynke. how may he þ*a*nne schryuen him clene þat lythe longe in synne, but he schryue hym hastely.

þe thridde condycyou*n* of schryfte is þis: it muste ben ap*er*tly, 3. openly, þ*at* is, þou schuldyst sone schewe þi synnes opynly to þi preest, & al þi wyll and all þin entent þat þou haddyst to do it.

þe iiij. condycyou*n* is, þou ṣchuldyst [ryȝtly[1]] & redyly tellyn 4. accurately, þi synne as it is don, & wh*a*nne, and where, & why, & how oftyn, and in what manere, and how longe leyn þeri*n*ne.

¶ þe v. condycyou*n* is, þat þou schuldyst schryue þe hoolly 5. completely and all to one priest. to oo preest þ*at* hath powere to here þi lyif, & nouȝt to departe þi schryfte to dyuerse preestys, or leve ony synne vntold vn-to þi preest, þat þou hast in mynde; for þat schryfte is veyn, and þ*er*fore þi schryfte muste be told vn-to oon preest & holly w*yth* alle þe circu*m*staun*c*ys. ffor a synne may be more in oo p*er*sone þan in oþ*er* tweyne o*r* thre, & more in sum place þan in sum, and more in sum tyme þan in sum, and in sum wyse more than in sum. And þe oftere þou synnest, & þe lengere þou lyȝst þ*er*-in, þe more penau*n*ce þou art worthy, & þe werse þi cause is, þe hardere penau*n*ce þe muste haue.

But he þ*at* wyll schryue him wel, he muste partyn hym-self A perfect confession must relate all sinful thoughts, words, and deeds. in thre[2]: fferst he muste begynne at þe herte, & sythen at þe mowth, & aft*er* at all þe body, tyl he hath ransakyd eche p*ar*ty

the leaf. The close of the paragraph referring to the first condition of shrift must be left to suggestion. For the beginning of the new a linea I should propose the following conjecture: þe secunde condycyoun of schryfte is, þat it schulde be don hastely; and þat is nedefull for v skylles. Oon is, for synne is as brennyng fyir, &c. (Cf. condition vii on page 297.)

[1] Cf. p. 184, l. 6. [2] MS. in margin: 'no*ta* 3^ia in *con*fessione 1, 2, 3.'

þer-of. ffirst he schulde tellyn þe euyll thowȝtys, & þe wykkyd desyres of þe herte, and þer-after alle his wycked woordys of his mowth, & at þe laste alle his dedys. þe synnes of þe herte arn þise: thouȝt, delyȝt, consentyng, purpos, wyll, desyring, vnfeythfulnesse, slowthe, dulhed, vndeuowtnesse, wanhope, ouerhope, vntrustynge, wrong wenyng, foly loue, dreed, assentyng, foly affeccyoun, veyn gysyng, vayn gessyng, wrong suspeccyoun, wratthe, hate, rankoure, envye, careles dreed, sorwe of othery-mennys (sic) welfare, ioye of here evyl-fare, ydelnesse of herte wyth-outyn occupacyoun of þe loue of god, euyl dreed, euyl loue, errour, fleschly affeccyoun to þi freendys or to oþere þat þou louyst, dyspyȝt of | pore men & of synfull men, vnconable ioye of ony wordly vanyte, sorwe of losse of wordly catell, wyll to worschipe þe ryche for here muk, dowte what is to do, obstynacyoun in euyl doyng, & sorwe þat þou dedyst no more evyll, or þat þou dedyst noȝt þe lust or þe lykyng of þi flesch, þere þou myȝtist a don; vnstabylnesse of thowȝt, peyne of penaunce, ypocrysye, leef to plese men for preysynge, dreed for to dysplese for losse of catell, schame of good dede, ioye of euyll dede, syngulere wytt, coueytise of worschipp, of dignyte, or to ben holdyn bettyr þan an-oþer, or rychere, or fayrere, or be more dred; veyn-glorye of ony godys, of kynde, of hap, or of grace; aschamyd of þi poore freendys, pride of þi ryche kyn, or of þi gentyl kynn, to haue dyspyȝt of good counseyle, or of good techyng; or dyspyȝt of byddyng of souereynys, vnrewthe of hem þat arn in peyne, mysbeleve in herte. Alle þise arn þe synnes of þe herte, aȝens whiche to fyȝt þou hast þe ȝyfte of myght of þe holy gost, ȝif þou delue depe ynow in þi welle in þi grounde of gostly strengthe.

The sins of the heart.

[Fol. 95 a.]

The sins of the mouth.

þe synnes of þi mowth[1] arn þise: veyn spekyng, ofte sweryng, ℭ forsweryng, to tellyn þat is errour, to seyn bedys with-oute deuocyoun, bakbytyng, nyce lawȝhyng, repreuyng, stryuyng, bannyng, cursyng, mysseying, slaundre, vpbraydyng, thretyng, lackyng, dyspreysing, aȝen-seying of obedyence, plycchyng at loue & charyte, lettyng of loue, false pleynyng of men þat arn

[1] MS. in margin: 'peccata oris.'

gylteles, beryng a fals wytnesse, fals flateryng, bewreying of counseyl, sowyng of dyscord, tellyng veyne tryfelys, scornyng, eggyng, or conseylyng, aȝens skylle, turnyng good to euyl, to plete in cherche, to stere folk to wratthe, to bere men on hande þat þei dede noȝt, to seyn aȝens truthe, to reproue oþere of þat he is gylty hym-self, myche speche, manye woordys, foly speche, veyn avauntyng, excusyng & defendyng of synne, crying, grucchyng aȝens god or man, blowyng of bost, to snybbe aȝens skyll, to mote in wronge causys, to lere a man to greue his enmyes, fals demyng of oþere mennys dedys, fals endytyng, grennyng, dyspytous blering, mowys makyng, to synge songes of iolyte, to rede on bokys of vanyte, to speke harlotrye, to stodye more in voys-brekyng in cherche þan in deuoute syngynge, to dyspute in veyn, to aske how a thyng may be þat is of goddys priuyte. Þeise & manye mo arn þe synnes of þe mowth, aȝens whiche þe holy gost springeth watyr of grace in þi welle, þat is, þe ȝyfte of myȝt, for to fyȝte in þe armour of confessioun aȝens þise synnes of þe mowth, ȝif þou kepe þe depe in þe ground of gostly myȝt in þi welle.

¶ Þe synne of dede[1] arn þise: drunkenesse & glotonye, mordre, mansleyȝt, leccherye, sacrilege, thefte, raveyn, symonye, gouyll, brekynge of þe halydayes, forsakyng of ordre, brekyng of avowys, to takyn housyll vnworthyly, vnreuerence to goddys body, to faylen in goddys seruyse, to ȝeuyn euyl exaumple in dede, to hurtyn a man in his persone or in his godys, tresoun, falshede, gyle, wycche-craft, extorcyoun, sellyng of lawe & of ryȝtwysnesse, fals merchaundyse, vsyng of false weyȝtis or of mesurys, pleyis & iapys of vanytees, to vsyn karollys & dauncys, feynyng foly contenaunce, to ȝeue iogoulours & mynstrallys for iapys & veyn-talys, to drawyn fro a mannys body his nedeful fode, or to vse it in outrage, to vndertake to do more þan he may performe, to holdyn offyse þat a man is noȝt suffycyent to, to begynne an offyis or a craft þat may noȝt be wyth-oute synne, to turne aȝen to synne þat a man hath left, custome

[Fol. 95 b.] Sinful deeds.

[1] MS. in margin: 'peccata operis.'

of synne, to mayntene batayle, to fynde & vse nouelryes, sturdynesse aȝens men of hyȝ astate, to don hardnesse to pore folk, to trespasyn in syȝt, in heryng, in tastyng, in smellyng, in felyng, in halsyng, in kussyng; to make beknynges of nyce sygnes in wrestlynges, to ȝyue or to take ȝyftes, noȝt to take þe circumstauncys of synne, as tyme, stede, mannys persone, as it is declaryd be-fore; and to puttyn hym to synne, or fondyng coine, or to peyne hym to synne more þan nede were. þise arn summe of synnes of dede. þerfore, delue depe in þi welle in þe ground of gostly strengthe, & þanne schal þe holy gost springin in þi welle his firste streme of myght, to fyȝten in armour of penaunce to ouercome þise synnes of þe herte, of þe mowth, & of dede.

Sins of omission. Synnes of levyng goodnes vn-do arn þise[1]: as noȝt to thynken on god, ne loue hym, ne drede hym, ne thanke hym; to halden þe dedys þat þou doost noȝt don thruȝ goddys myȝt, noȝt to sorwe for þi synne, nouȝt to make þe redy to receyue grace; and þou receyue, noȝt to kepe it; noȝt to hastyn þe to þe inspyryng of þe holy gost, noȝt to conforme þi wyll to þe holy gost, ne to þe wyl of god, ne to go to cherch in dewe tyme, & neglygence of obedyens, nouȝt to don þin offyis, to breke a vowe, to be sturdy to fadyr & modyr, noȝt to be schreuyn onys in þe ȝere, & hoselyd, noȝt to hate his synnes, nouȝt to knowyn hym-self ne his astate, nouȝt to reule his conscyence ryȝtly, to tarye þat schulde be don redyly, to haue no ioye of oþer mennys welfare, no sorwe of here euyll-fare, ne noȝt forȝeuyn here trespasourys, noȝt to holde truthe to þi neyȝbours, noȝt to do þe werkys of mercy, nouȝt to chastysen hem þat do mys, to snybbe hem noȝt þat vsyn synne, noȝt to makyn acordyd þere stryif is, noȝt to techin hem, þei þat arn boundyn;
[Fol. 96 a.] to coumfor|tyn hem noȝt þat arn in angyr, to don noȝt after þe reed of gode men, nouȝt to be deuowt in cherche/ þus arme ȝow in penaunce to fyȝten aȝens þise sinnes of herte, & mowth, & dede. & of gode dedys lefte, and kepe ȝow wel in þe ground

[1] MS. in margin: 'peccata probitatis non facte.'

of 3o*ure* welle, þat is, gostly my3t. And þanne schal þe holy gost spryngyn in 3oure welle his streem of g*r*ace, þat is, þe 3yfte of strengthe.

¶ þe vj. condycyou*n* of schryfte[1] is þat þou schuldyst schryue þe mekely. 3if þou schryue þe mekely þou spekyst to god, and þi preest is goddys eere, and alł þat he heryth, he heryth as god & no3t man. The sixth condition of shrift is to confess humbly,

þe vij. condycyou*n* is to be schryuen oftyn of wycked wyłł, dede, & thou3t; and þat is nedefułł for vj. skylles[2]. Oon is to getyn g*r*ace, & to be clene w*yth*-inne. An-o*þer* is, for venyałł synnes þ*at* foulyth vs yche day; for thyng ofte fowlyd often muste be wasschyd, and thing often soor often muste ben helyd. And as þe schypman often castyth out watyr of þe schyp as often as it comyth in, and ellys þe schyp schulde p*er*yssche; So, eu*er*y day, comyth in newe sinnes in-to a m*a*nnys soule. þ*er*fore, w*yth* schryfte often castyth oute 3oure synnes, for ellys it welyn weyin vp 3oure soule. þe iij. skyl is þis: to chasyn awey þe feend fro vs. þe iiij. skyl is to lere to schryue þe wel. þe v. skyłł is to tellyn þo synnes whiche wote neu*er*e whethir eu*er*e he was schreuyn þ*er*-of or nou3t. þe vj. skyl is to be more meke. þe vij. skyl is to seke þe more mede. the seventh to confess repeatedly.

þe feend putt in a m*a*nnys herte v. thynges[3] þat most lettyn schryfte. On is schame to schewyn his synne. An-o*þer* is wycked dreed to do penau*n*ce. þe iij. is wycked loue to dwelle in synne. þe iiij. is wrong hope of long lyif. þe v. is wanhope. þ*er*fore, deluyth depe doun in 3oure welle, tyl 3e fynde a clene grou*n*d in 3oure hertys, þat is, gostly hardynesse, gostly myght, whiche wyłł make 3ow my3tely to kastyn out synnes of þe herte, of þe mowth, & of dedys, w*yth* batayle & fy3t in þe armour of penau*n*ce. And þanne schal þe holy gost flowyn out his spryng of grace, þ*at* is, his 3yfte of gostly strengthe, to suffre alł tribulacyou*n* pacyently & my3tyly for goddys sake. Obstacles hindering confession.

[1] MS. in margin: '6ª condicio confessionis.'
[2] MS. in margin: '7. nota 6.' There are, in fact, seven 'skills.'
[3] MS. in margin: 'Confessio vera fiat post (?) quinque aduersarii.'

[*In the Heart of St. Ignatius was written the Name of Jesus.*]

When Ignatius had accomplished his martyrdom, there were found in his heart these words: Jesus Christ.

Exau*m*ple[1]. Ex legenda Ignacii. Ignacius in his martyrdom ℭ
eue*r*e clepyd: 'Ihe*s*u c*r*ist, Ihe*s*u c*r*ist!' his turmentourys
askyd hym why he clepyd alwey þat name, & wolde no3t cese
for no peyne ne drede. þat seynte seide: 'for eue*r*e I haue
be grou*n*dyd in þe vertu of gostly my3t, & þe*r*fore I drede no
peyne. and in þis ve*r*tu of gostly my3t, þe holy gost hath
sprungyn in me his wat*yr* of grace, þat is, his 3yfte of strengthe,
wherby my3tely I suffe*r*e 3oure turment. And in þis grace of
strengthe sp*r*ingeth in myn herte þis name Ihe*s*u c*r*ist, & flowyth
[Fol. 96 b.] oute | so plentyvously at my mowth, þat no drede ne peyne may
make me to cesyn of clepyng þis name ihe*s*u cryst.' þe turmen-
tourys slowin hym, & slytted hym & his herte a-sunder, and
fou*n*dyn wretyn in his herte w*yth* letterys of gold: Ihe*s*u c*r*ist,
Ihe*s*u c*r*ist! wherby manye turnyd to þe feyth, & worschepyd
þis name.

Mayyourhearts, too, be so strengthened by the name of Christ.

wolde god þat 3e wolde castyn out of 3o*ur*e pytt þe heuy
grauel of ydel & euyll thou3tys, woordys, & dedys, and kepyn
in 3oure welle gostly my3t, þat in þat myght þe holy gost my3te
sp*r*inge his wat*yr* of grace, þat is, his 3yfte of strengthe, in
which wat*yr* of grace þis holy name Ihe*s*u mowe sp*r*inge in
3oure hertys in deuocyou*n*, and flowyn out at 3o*ur*e mowth
in pr*e*ysing, wherby 3e schul be rewardyd in ioye eue*r*e-lastynge!
Ad quod, &c.

Ca*pitulu*m xlviij^m^.

De satisfacc*i*one & de dono[2] fortit*ud*inis.

HEre-be*f*orn, I haue told 3ow of a ve*r*tu þat is clepyd gostly ℜ
my3t or gostly hardynesse, & of þe 3yfte of þe holy gost
þat is clepyd þe 3yfte of strengthe, þat makyth one hardy to
don heye gode werkys semyng harde to ma*n*nys myght to
fulfylle; And þe 3yfte of þe holy gost, þat is, þe 3yfte of my3t,

[1] MS. in margin: 'narra*cio*.' [2] MS. *timoris* crossed.

Spiritual strength enables a man to fight seven battles.

þat makyth a man to suffere myȝtely alle aduersytes for goddys loue. ȝif þou kepe hem in þi welle, þei wyll̄ springe in þe vij. stremys[1], þat is, vij. maners of strengthe, myȝtyly to fyȝten aȝens þi gostly enmyes in vij. manere batayles. þe first batayle is aȝens dedly synne, þe ij. batayle is in harde penaunce, þe iij. is aȝens þe froward flesch̄, þe iiij. batayle is in welthe, þe v. batayle is in wo, þe vj. batayle is aȝens wycked men, þe vij. batayle is aȝens þe feend.

First, the battle against deadly sin,

þe batayle of dedly synne is in thre manerys, in herte, in tunge, & in dede. þe synnes I haue told ȝow, and how þe vertu of myght & þe ȝyfte of strengthe of þe holy gost makyth man myghty in batayle aȝens þo sinnys to voyden hem, þat is, wycked thouȝtys wyth þe armour of contricyoun, and wycked woordys wyth þe armour of confessioun. But now I schal telle ȝow how gostly myȝt and gostly strengthe, þat is, þe vertu & þe ȝyfte of þe holy gost, schul make ȝou myghty in þe armoure of satysfaccyoun in ȝoure gostly batayle aȝens synne, to avoyden out of ȝoure welle þe synne of ȝoure enyll̄ dedys. ȝif ȝe trewly and myȝtely kepyn & fulfyllen þe penaunce enioyned ȝou, & brekyn it noȝt, and ȝe truly makyn amendys of ȝoure wrongys, and restoryn ryȝtfully to dede, qwyke, and to holy cherche, ȝoure dettys, þanne his vertu of gostly myȝt in ȝow, þanne þe ȝyfte of strength̄ spryngeth in ȝow grace of stedfastnesse.

which must be fought with contrition, confession and satisfaction.

The second is the battle of penance.

[Fol. 97 a.]

But þanne comyth þe batayle þat is þe batayle of penaunce, and puttyth a man fro | sufferaunȝ. whan a man schulde repentyn him of his synne, þanne comyth a newe batayle, a newe stryif þat makyth a man vnstedfast & chaungeable. ffor summe begynne to vse penaunce, and after þei fayle, & faryn as a wedirkok, þat turnyth wyth iche wynd; for now he wyl do penaunce, & now he wyll̄ noȝt. þere is noȝt þe ground of myȝt, ne þe ground of strengthe. But whan a man settyth his herte to plese god, & to do penaunce, & to fulfylle it, so þat no-thyng chaunge his wyll̄; þanne þe vertu of myght & þe ȝyfte of strengthe spryngin in him watyr of grace, wherby in þat batayle of penaunce he hath þe victorye.

[1] MS. in margin: 'nota 7tem fortitudinis.'

The third battle is against the flesh.

þanne comyth þe iij. batayle, þat is, of þe flesch̄, þat lestyth longe w*yth* man. for whan þe flesch̄ sufferyth penau*n*s or hardnesse, it grucchyth þ*er*-with; for all̄ þat is soft, esy, & delycate, it louyth, and ȝif þe flesch̄ haue his wyll̄, he ou*er*comyth a man. And, þ*er*fore, it may be lykenyd to an euyll̄ wo*m*man; for þe more a man folowe here wyll̄, þe more froward & schrewyd sche is. þerfore, late þe flesch̄ noȝt haue his desyres, and þanne þou schalt ouyrcomyn him be v*er*tu of myght & þe ȝyfte of strengthe.

The fourth and fifth battles are against the good-and ill-luck of the world.

But þanne comyn þe iiij. & þe v. batayles of welthe & of wo[1]. ℭ ffor þe world, with his fortune, asayleth men wyth two batayles. þe firste batayle is wyth worschyppes, delytys, & ryches; þe oþ*er* is w*yth* angyr, dysese, and pouerte, and þat god sendyth to chastyse and to prove. And ȝif a man stande styffly in þat stoure and in þe v*er*tu of myȝt[2], þe holy gost sokouryth hym w*yth* his ȝyfte of strengthe, þat he fleeth wordly lykynge, & ou*er*comyth angyr w*yth*-outyn grucchyng. and in þis batayle he scapyth a-wey harmeles; for he ouercomyth wordely delyȝt, god schal sende him grace and settyn him in his trone, as seynt Johu*n* seyth in his apocalyps[3]. And for he ouyrcomyth angrys, god grau*n*tyth him p*ar*adyis.

The sixth battle is against evil men.

þe vj. batayle is [of] euylle men, þat þe feend hath norysched to noyen gode men. And as antec*r*ist schal do to su*m*me in his tyme; for þo þat wyll̄ noȝt assente to hym, he schal don hem to swiche turment, þat vnethys schal ony dur seye þat he is a c*r*istene man. but he þat wyll̄ takyn his greuau*n*ce pacyently, as Job dede, & trustyth in god, he hath þe vertu of myght & þe ȝifte of strengthe, wherby he hath þe victorye in þis batayles of welthe & of wo.

The seventh battle is against the Devil.

þe vij. batayle is of þe feend, þat asayleth a man in his last ende. for þe feend is so wyly þat, whan a man hath ou*er*comyn þe vj. batayles be-forn, & is on þe mou*n*teyn of p*ar*fyȝt lyif, þanne comyth þe feend w*yth* sleyȝtys to ou*er*comyn hym, & assayleth him w*yth* veyn-glorye & p*re*sumpsyou*n*, þat he

[1] MS. in margin: 'bella multa.' [2] MS. 'of myȝt *of* þe holy gost.'
[3] Apocal. ii. 7.

thynketh him-self worthyere þan oþere arn þat arn holyere þan he, and so þe feend makyth him to fallyn as lowe as he thouȝte hym-self hye, as dede Lucyfer, | þat felł fro heuen̄ to helle for [Fol. 97 b.]
4 pride. þe more nere a man is in parfyȝt lyif, þe more besy is þe feend to ouercomyn hym. But whan a man settyth his herte in lownesse & loue of god, & hungryth & thrysteth ryȝtwysnesse, & kepyth him fro veyn-glorye & fro presumpcyoun; 8 þanne þe vertew of myght is in him & þe ȝyfte of strengthe, þat makyn hym to ouercome þe feend. ffor seynt Johun seyth in þe book of priuytees[1], To hym þat ouercomyth in þis fyȝt, þat he schal ete of þe fruyȝte of lyif in-myddes of paradyse.

¶ þise vij. batayles arn þe vij. springes, þat is, vij. degrees or 13 vij. braunchys in þe ground of gostly myght, whiche gostely myght springeth of þe ȝifte of strengthe of þe holy gost in þi welle, and þis flood of þise vij. stremys in þe ground of þi gostly 16 myght & in þi welle schal flowyn þe heye in grace to þe mounteyn of heuen̄.

[*Abbot Macarius and the Skull.*]

℄ Exaumple[2]. An holy abbot þat hyȝt Macharye fond an heed Macarius found
20 of a dede man, and he askyd him what he was [3] whil he lyved, and where his soule was. þe hevyd seyde, 'I was a paynym, the skull of a heathen, which & my soule is in helle, for I was noȝt in cristene feyth.' þe told him that beneath the abbot seyde, 'Is ony soule deppere in helle þan þi soule is?' pagans and Jews
24 þe heuyd seyde, 'ȝa, iewys soulys are deppere in helle, for hem god chees for his peple, and was born amongys hem, & was of here kyn, And þei, as tretourys, slowyn hym, and so dede noȝt we. þerfore, we haue lesse peyne in helle.' þe Abbot seyde,
28 'Arn þere ony oþere soulys deppere in helle þan iewys soulis?' was the place in Hell of those
þe heed seyde, 'ȝa, þe soulys of cristen̄ men þat in baptem̄ Christians who in spite of their
becomyn crysten̄ men, & foundyn borwys, to forsake þe feend faith
& his werkys, and to kepyn þe comaundmentys and þe lawys of

[1] Apocal. ii. 7.
[2] MS. in margin: 'Narracio.'
[3] The scribe had at first omitted the words: 'whil' to 'was,' and went on a few lines, which he crossed afterwards, starting again with 'whil he lyved,' &c.

god & of holy cherche, and arn tawȝte & knowyn goddys lawe, and han myȝt and strengthe gostly, ȝif þei wyll, to wythstondyn temptacyouns of þe feend, of þe world, & of here flesch̄, and wyttyngly & wylfully þei forsakyn þe vertu of myȝt and þe ȝyfte of strengthe, & ȝeldyn hem to fallyn in euery temptacyoun. and so, as tretourys, þei ȝeuyn vp þe castel of god, þat is, here soule to þe feend, þat is, goddys most enmye, and perfore þo cowardys, so false in here feyth and in here werkys to god, þat forfetyn aȝens here owen̄ lawe & aȝens here baptem̄ for here false tresoun aȝens here god, þat deyin wyth-oute repentaunce; arn, & schul ben, deppere in helle-peyne þan we hethyn men or iewys eyþer. perfore, ȝe þat are clepyd cristene men in ȝoure name, ȝe are more hethyne in ȝoure werkys þan we; for ȝe werkyn noȝt after ȝoure name, but ȝe be contrarye to crist in ȝoure werkys. Be ȝoure name ȝe schulde seruyn, louyn, & worschepyn, god, & kepyn his comaundmentys, | and beleuyn in him & in holy cherche, & in þe techyng of goddys woord, and to werkyn þere-after, and wyth þe vertu of gostly myght & wyth grace of þe ȝyfte of gostly strengthe wythstonde temptacyouns of þe feend, þe world, & þe flesch̄; but ȝe serue & loue þe feend in synne, þe world in fals coueytise, þe flesch in lustys. perfore, ȝoure peyne in helle schal be more þan þe peyne of iewe or paynym̄, but it be amendyd in penaunce.'

yielded to every temptation.

[Fol. 98 a.]

Therefore, amend,

and keep your spiritual strength!

perfore, amendyth ȝow wyth parfyȝt penaunce, & takyth in-to ȝoure welle þe ground of þis vertew, þat is, gostly myȝt, to wythstonde synne. And þanne schal springen in ȝoure welle þe watyr of grace, þat is, þe ȝyfte of strengthe of þe holy gost, þat schal makyn ȝou myȝty to sufferyn alle aduersytees & tribulacyouns for goddys loue, wher-by ȝe schul in ȝoure ende comyn to þe watyr of endeles lyif in heuen̄. To þat blysse brynge vs he, &c.

Capitulum xlix^m^.

De prodigalitate.

HEre-beforn, I haue told 3ou, whan þe wose of slawthe be cast out of 3oure welle, how 3e schulde cast out þe grauel and þe sande of obstynacye be-nethyn *þere* slawthe was, & delvyn doun in þe ground of ry3twysnesse & of gostly myght *wyth* þe spade of mynde, tyl 3e fynde a wat*yr*-spryng of grace, þat is, þe 3yfte of þe holy gost, þe 3yfte of strengthe in 3oure welle.

But now I schal telle 3ow þat whan þe wose of coueytise is out of 3*oure* pytt whan 3e schal caste out þe grauelł and þe sande be-nethe *þere* coueytise was. þis grauel & sande is wast. Iohan*n*es de Abbat*is* villa dic*it*, As grauel & sande han stonys and greynys w*yth*-oute noumbre, so wast hath manye expu*n*sys and costys in excesse, w*yth*-outen nou*m*bre in vnmesur*e* & werkys, bareyn w*yth*-oute fruyte, so wast is bareyn w*yth*-outen v*er*tewys. 'harena sterilis e*st*, sic p*r*odigalitas de v*ir*tutib*us*.'

Beneath the 'ooze of Covetousness' there is the 'gravel of Prodigality,'

þis grauel is iij. fote deep[1], þat is to seye, it is in thre p*ar*tyes, in herte,' in tunge, & in dede. wast in þe herte is desyir, wyłł, & dely3t. þow3 þou be poore & haue no good, þou mayst haue þis grauel of wast in þin herte in wastfułł & feruent desyris, wyllys, & dely3tes. for to haue good out of mesure vnry3tfully and wrongfully, þis is wast in þe h*er*te, and dedly synne in þe wyłł and dely3t, & in þe desyir, þow þou neuer*e* haue þat desyir, be-cause þat wyll is wastfułł out of mesour*e* & vnry3tfułł. þ*er*fore god seyth, Deut*er*. 5.[2] & ecć. xx. *capitulo*[3], þou schalt no3t coueyte in wyłł and desyr*e* of herte þi ney3bours hows ne[4] lond, gold ne syluer, cloth ne corn, ox ne asse, wyif ne seruau*n*t, ne non op*er* good þat is his. Reyse no3t vp þe eyne of þin herte, þat is, þi wyłł, desyir, & dely3te, | to good &

which may be in the heart as a desire

of excessive wealth;

[Fol. 98 b.]

[1] MS. in margin: 'prodigalitas, no*ta* tria: corde ore & op*ere*.'
[2] Deut. v. 21. [3] Exod. xx. 17. [4] MS. ne ne.

to rycches whiche þou mayst noȝt haue. Ysai. xxiijº.[1] 'Ne erigas oculos ad diuicias quas habere non possis.' þin herte is lyche þe see-grauel & sande[2], þat sokyth in, & drynketh in, alł waterys, and ȝit þe see is neuere fułł; so þin herte is euere sokynge in wastfułł thouȝtes, wylles, delyȝtes, & desyres, of wordly good, and neuere is fułł. deth hath neuere ende & ynow, but euere he sleth folk; þin herte hath neuere ynow, but euere coueytith. In helle is neuere ynow & fułł, but euere swelwyth in soulys; so þin herte is neuere fułł of good, but euere swelewyth in more. Abac. ij.[3] 'Dilatauit *quasi* infernus *anim*ăm suam, & *quasi* mors, n*on* adimplebit*ur*.' þise grauel-stonys, þat is, coueyto*us* thoutys, wylles, desyres, delyȝtes, after wordly good arn so scharpe & hevy as grauel, þat it prycke þin herte day & nyȝt þat þou mayst haue no pees day ne nyȝt, ne reste. *prouer*. xv.[4] 'Conturbat domum suam, qui sectat*ur* auariciam, *id est*, in corde suo.'

or in the mouth, as boastful words.

þe *secun*de fote depthe is wast of þi mowth[5], þat is, wastfułł woordys, whann þou spekyst alł of þi good, of þi rycches, of þi catelł, & þat is in cherch & out of cherch, as wel in sykenes as in helthe, and in þi deying þou thynkest more, & spekyst, of þi wordly muk þan of þi god. þi speche, þi thouȝt, þi mynde, þi loue, þi sorwe, is more for þi good þan for þi soule and for þi synne. swiche lycour as is in þin herte, þat is, desyir of wordly good, swiche lycour springyth out of þi mowth. '[6] Qui de *terra* est, de terra loquit*ur*.' Erthely muk þou desyrest and þerfore þou spekyst þer-of. '[7] Ex habundancia cordis os loquit*ur*.' Of þe gret coueytise of good, desyre in þin herte, spekyth þi mowth. þin herte is al in þe world, so is þi mowth. þou seyst w*yth* þi mowth, wolde god I were ryche, wolde god þat m*en*nys good were myn! þat is wast of þe mouth, for it is wrongful & a dedly synne[8], aȝens goddys wyłł desyred. ȝit on

[1] Prov. xxiii. 5. Vulgate: 'Ne e. o. tuos ad opes quas non potes habere.'
[2] MS. in margin: 'cor hom*in*is sim*i*le est mari & arene.'
[3] Hab. ii. 5. [4] Prov. xv. 27.
[5] MS. in margin: '2. prodigalitas oris.' [6] John iii. 31.
[7] Matt. xii. 34. [8] MS. in margin: 'pecc*at*um mortale.'

þi dede-bedde, þin herte is on þe world, for summe thynken, 'Allas[1], how schal myn lond, my corn, my beestys, myn hows-hold, be gouernyd! my wyif, my chylderyn, how schul þey fare, now I am syike! how schull þey don, & I deye! who schal tylle þat lond, who schal mylkyn þo keen, who schal make my chese & botere, now I may noȝt do þer-to!' þise arn wast woordys, but of þe soule we speke lytel, to god crye we lytel for mercy, schryfte to a preest speke we noȝt of, tyl deth[2] hath awey oure v. wyttes. of þe godes to oure fleschly frendys, & þat oure excusatourys mown haue part þer-of, whil we speke first ℭ princepally, & to hem we schul ny ȝeuyn alt oure good; But to restore alle oure wrongys and oure dettys to qwyke, & to dede, & to holy cherch, & to oure curatys here dewteis falsly withholdyn fro hem alt oure lyve, þer-of speke we noȝt, but it be xl. d/, happely, for xl. s. or for xl. l/. xs. þei robbyn seynt petyr & ȝeuyn it seynt Poule, þat is to seyne, þei getyn falsely here good of holy cherch, of qwyke & dede, in raueyne, in extorcyouns, in thefte, in mycherye, in wrongys, in fals chaffaryng, in fals tything, in fals purchas, in false mesurys, in wyȝtes, in false othys, in haly-day chaffaryng; þis fals getyn good wylt þei noȝt restore to hem þat haddyn þe harm, but in here ende þei beqwethe þat good to opere personys & to opere powre folk to whiche þei were noȝt bounde to ȝeuyn hem oþer mennys good. Alt þis is wast & no profyȝte, in swiche beqwethyng it profyteth þe nouȝt. ffor salomon seyth þus: þou makyst fyve or sexe to leyȝhe in ȝeuyng to hem operes godys; on þe oþer syde þou makyst an hundryd or two hunderyd to wepe of whom þou haddyst falsely þat good. here xx^{ti}. preyin for þe, a thousande waryen & cursyn þe, & cryen wreche. And þat wastfult beqwest askyth wreche. þou þat spekyst þus, þe woordys of þi qwest are wast, and avaylen þe noȝt, but it dampnyn þe for þi falsnesse. And ȝyf, þowȝ þi goodys ben wel gett, in þin ende þou spekyst þat it schuldyn be dysposyd to þi fleschly freendys, but to þi soule ryȝt lytel or nouȝt, þis wast in woordys schewyth þe a fool, þat beqwethyst

Even on your death-beds you think more of your households than of your souls.

In your testaments

you do not n restitution,

[Fol. 99 c

nor provide for the benefit of your souls.

[1] MS. in margin: 'nota bene; verba vana.'

[2] MS. *deth awey oure v. wyttes* crossed.

þi good þere it is lest profyȝt to þi soule. þise wastfull thouȝtes & woordys arn hatyd of god, & arn folye. prouer. xv°.[1] 'Abhominacio domini cogitaciones male.' [2]'Os fatuorum ebullit stulticiam.' [3]'os stultorum pascitur impericia.' It is no wondyr þowȝ god hatyth wast of swyche thouȝtys & woordys. ffor in þin herte & in þi mowth þou louyst more o peny þan þi god. for a peny getyng þou wylt lyen, & forswere þe. þat is heuy grauell to þi soule to weyin þe doun to helle. But vnethys þou wylt ȝeuyn an halfpeny for goddys loue; þanne louyst þou þe ob. bettyr þan þi god, þerfore god hatyth þe. Os. ix.[4] 'ffacti sunt abhominabiles deo sicut ea, que dilexerunt.'

Prodigality in deed.

þe iij. fote depthe in wast is in dede[5]; þat is, whan þou spendyst þi good in wast, in ryot, in aray, in delycacyes. Seynt Jerom and seynt bernard/ seyn: Swiche godys as þou hast abouyn þi necessarye clothyng & fedyng arn poore mennys good[6]. ȝif þou wyth holde þe godys fro þe poure folke, & spende hem in oþer vse in excesse, þat is wast; for þou doost sacrilege & raveyn. Seynt bernard seyth, þe nakyd & þe hungry cryen wreche, and seyn: 'what helpyth vs þe gold in ȝoure brydellys & in ȝoure aray, and þe gold in ȝoure chystes? þe rust fretyn monye in ȝoure cofferys, it doth noȝt awey our cold, oure hungyr, oure thrust. what dooth to vs al þe multitude of ȝoure dyuerse garnementys foldyn in ȝoure pyles, in ȝoure malys, in ȝoure cloth-sacchys, | in ȝoure fardellys, in ȝoure summerys, or spred abrode in ȝoure perchys? oure good it is þat ȝe wastyn, fro vs cruelly it ȝe stelyn, & dyspendyn so wastfully, and afterward, at þe doom, þe poure & þe ryȝtfull schul stondyn stylly, & askyn suche wastourys, þat wastyn here good, and don hem wrong.' prouer. vjto., Seynt bernard seyth, þou vanyte of all vanytees, more wodere þan vayne, þat makyst clad þe cherch-wallys of dede stonys wyth peynture of bryȝtnesse, schynyng wyth gaynesse, & latyst þe qwyke stonys of god, þe poure folk, goddys

All riches exceeding the necessaries of life belong to the poor.

[Fol. 99 b.]

On the day of judgment the rich shall be called to account.

[1] Prov. xv. 26. [2] Prov. xv. 2.
[3] Prov. xv. 14. MS. impericiam. [4] Ose. ix. 10.
[5] MS. in margin: '3. prodigalitas in opere.'
[6] MS. in margin: 'bona pauperum nota que sunt.'

lyknesse, gon nakyd & nedy; þey perschyn for cold. lo, þis wast in þi dedys! þou dost wast in þi dedys, whanne þou getyst good ynow, & wylt noȝt blynne, & wylt noȝt restore for to makyn þin eyre ryche. þis wast wyl dampne þe & hym hoþe.

[*A Father and his Son Quarrelling in Hell.*]

℣ Exaumple[1]. A man, ryche w*yth* fals getyn good, hadde too sonys. þe eldere sone wolde noȝt ben eyre of his faderys good falsly gett, and þerfore he made hym an hermyte. þe ȝungere brothir was glad, & was eyr after his fadyr. Sone after deyid þe fadyr, & his eyre, þe eldere sone, þe hermyte, was rauyssched, & led to helle. and þere he seyȝ his fadyr & his brothir comyn out of an horrybele pytt in-to an huge flammynge fyir, & eyther of hem bote oþer, and all forrent oþer. þe fadyr seyde, 'cursyd be þou sone, for I gett falsly my good to make þe ryche! þerfore I am þus dampnyd in[2] endeles fyir.' þe sone seyde, 'cursyd be þou fadyr! for haddyst þou noȝt falsely getyn þi good, I schulde noȝt a ben þin eyre, but my brothir schulde a ben myn eyre, & for þi fals getyn good he forsoke it, & I toke it. & I am dampnyd þere-fore, and ellys had I be sauyd.'

A rich man's elder son resigned his heritage, and became a hermit.

In a vision he saw his father and younger brother cursing each other for having been avaricious in life.

þerfore, beth ware of wast in expendyng & in getyng falsely good, in desyring & in spekyng! kaste out of ȝoure pytt þis heuy grauel of wast, þat it drenche noȝt ȝoure soulys in þe see of helle; but caste it out, & make ȝow lyȝt to styen vp to [illegible] of grace! Ad quod, &c.

Therefore, beware of covetousness!

Capitulum lm.

De paupertate spiritus, & de largitate, & elemosina, & misericordia, & dono consilii.

℣ Yester oþer day, I told ȝou how ȝe schuldyn castyn out of ȝoure pytt þe grauel & þe sande of wast, þere þe wose of glotonye lay. Now I schal tellyn ȝou of þe spade þat deluyth out þat grauel & sande. þis spade is pouerte in spyrite. I

The 'gravel of Prodigality' must be dug out with the 'spade of Poverty in Spirit.'

[1] MS. in margin: 'Narracio.' [2] MS. in in.

Poor men sometimes are more covetous than rich ones.

seye no3t pouerte in nede, for manye poure & nedy man is rychere in herte, in wyll, & desyre, þan sum ryche man. ffor sum beggere desyreth in wyl to haue more rychesse 3if he my3te haue it, & wolde haue more worschypp, and makyth more[1] of hymself, & heyere in herte beryth him þan sum ryche man. þis man, be he neuere so poure in catel & in nede, he

[Fol. 100 a.] is no3t poure in spiryte, for he | is no3t lowly but hey3 & ryche in wyll of herte. But whan a man, pore or ryche of catel, & he be no3t heye of herte, & sett no pryis be heye beryng, but heldyth hym-self vnworthy, & sett no pryis be his good, & is so poure in herte in lownesse, þat hym thynketh he hath ynow & to fele, haue he neuere so lytel, and wolde haue no more þan hym nedyth, and heldyth him apayed wyth þat he hath, and disposyth his good in good vse, & desyreth to kepe no more þan hym streyʒtly nedyth; he is pore in spyrite, for his wyll desireth to be no rychere but to be in[2] poure astate. he kastyth out wast fro his welle; he schal haue þarsyd heuen. *Mat.* v^to.[3] 'Beati pauperes spiritu, quoniam ipsorum est regnum celorum.'

The poor in spirit are humble and content with their lot.

As a spade hath thre partys, þat is, a schó, an heued, & an handyll, so þis spade pouert in spirite hath, & doth, thre thynges[4]: It hath reste, it hath fayrnesse, it hath sykernes. ffirst it hath quyete & reste in herte[5], and castyth þe scharp grauell of wast in prickyng thouʒtys, wylles, & desyres, of coueytise out of þin herte. *secundum gregorie & bernard.*

The 'spade of Poverty in Spirit' has three parts, which are: 1. Peace of mind,

ffor þe heed it hath clennesse[6] and fayrnesse in þe mowth, in tunge & speche. for pouert styreth no wast woordys in chydyng & in reprofe, but clene and honeste woordys in lownesse, and so pouert in spyrite deluyth out of þe mowth þe grauell of wastefull woordys in coueytise. *secundum doctores.*

2. mildness of language,

Pouert hath an handyll, þat is, sykernesse[7]; it dredyth no thevys for to be robbyd. it nedyth [no3t] in besynes to

3. security.

[1] MS. and more makyth more. [2] MS. in in. [3] Matt. v. 3.
[4] MS. in margin: 'nota 3^es de paupertate.'
[5] MS. in margin: '1. quies.' [6] MS. in margin: '2. puritas.'
[7] MS. in margin: 'nota bene.'

labouryn to hyden þe rycches fro stelyng. And, þus, þis pouert deluyth out of þi pytt þis grauel of wast of þi dedys, þat is, besynesse of trauayle in coueytise, þat in herte, tunge, & dede, þi swetnesse, þi mynde, þin herte, þi tunge, þin occupacyoun, þi besynesse, þi werkyng, is princypally in heuenly thynges, þat is, in desyir of heuenly blysse, & in holynesse of lyif. Ad phi iijo.[1] 'Nostra *conuersacio* in celis est.' Seynt austyn seyth, with þis pouerte of spyrite þou schalt byggen heuen. 'Regnum celorum *paupertate* emitur.' w*yth* wylfull pouerte þou schalt getyn heuen. but it muste be wylfull and noȝt aȝens þi wyll.

wyth þis spade of pouert delue doun in þi pytt of þin herte þ[at] þou fynde a clene grounde. þat grounde is largenesse contrarye to nygardschypp and to coueytise. þis largenesse is almesse-dede[2]. be large in almesse after þi power is, be þou poore or ryche. A chyld ȝeuyth largely of his breed to his felawys, & to houndys, & to cattys. Puer, *id est* purus[3]. A chyld, on englysch tunge, is clene. ȝif þou be a chyld þat art clene in herte, tunge, & dede, w*yth*-oute þe grauel of wast, þ[at] is, w*yth*-outen coueytise, þanne, as a chyld, þou wylt vsyn largenesse, þat is, largely þou wylt ȝeuyn vp þi powere almesse to þe nedefull, to gode & wycke, to frende & fo.

Underneath the 'gravel of Prodigality' you will find the 'ground of Liberality' in giving alms.

[Fol. 100 b.]

℣ Exaumple of crist[4]. he ȝeuyth vs aungelys to kepin vs, he ȝeuyth vs all oure sustynaunce here in erthe, And in his passioun he ȝaf vs hym-self all to-gydere, body & soule, lyif & deth, for to brynge vs to þe fedyng of heuen fro þe hungyr of helle. Ecc.[5] 'Gr*a*ciam fideiussoris tui ne obliuiscaris: dedit enim *animam suam pro te*.' Hyse handes on þe cros wern opyn, in exaumple þat þin handys schulde noȝt be lokyn in kepyng þin almes fro þe poore but opyn in largenesse of almesse. crystes armys & handys were streyned oute on bothe sydes all on brede, in sygne þat þou schuldyst on both sydes to þe poore, bope freend and fo, largely ȝeuyn hem, but nouȝt takyn fro hem.

Take an example by Christ, who sacrificed his body and soul for the sake of your salvation.

[1] Philip. iii. 20.
[2] MS. in margin: 'elemosina.'
[3] MS. in margin: 'puer purus.'
[4] MS. in margin: 'exemplum x̄ (Christi).
[5] Ecclesiasticus xxix. 20.

Prouer. vltimo[1], 'Aperuit manum suam inopi, scilicet humano generi, & palmas suas extendit ad pauperem, *id est* ad genus humanum.'

There are three ways of being liberal towards the poor:

In þis grounde of largenesse[2] delue doun iij. fote. First delue doun in þe dede of almesse, as Thobie tawte his sone, iiij. *capitulo*[3]. 3if þou haue myche good, 3yue largely & plentyvously þer-of to þe poore, 3yf þou haue lytel good, of þat lytelt parte *wyth* þe poore; for almes delyueryth þe fro synne, and it sufferyth no3t soulys to gon in-to therknesse of helle. delue doun in þis largenes an-oþer fote. þou þat hast no3t to 3yue, 3yue to þe poure thy mowth, þat is, counforte hem *wyth* fayre woordys, & pray for hem 3if þei ben nedy.

by giving alms,

or comfort,

And 3if þei begge, & nedyn nou3t, but my3tyn getyn hers lyvyng *wyth* labour, & wylt no3t, 3yue hem þanne reproof & blame *wyth* þi mowth. 3if þou þus in þis ground of largenesse 3euyst almesse to hem þat nedyth, & 3euyst counfort in fayre woordys & prayeris for hem, whan þou mayst 3euyn hem nou3t ellys, and 3euyst hem reproof & blame þat beggyn *wyth*-outyn nede; þou schalt neuere haue nede in þe peyne of helle. 3if þou dyspyse þe poore & þe nedy, þou schalt suffere nede in peyne, as dives[4] sufferyd in helle, for he dyspysed þe poure man lazare at his gate. *prouer.* xiiij.[5] 'Qui dat pauperi non indigebit: qui despicit deprecantem, sustinebit penuriam.'

or by showing a compassionate heart.

Delue doun þe thridde fote in þis ground of largenes in-to þin herte. 3yue þe poore þin herte, 3yue þe poore þin herte & þi compassioun of þin herte. [6] 'Alter alterius honera portate.' Ps.[7] 'Iustus miseretur, *id est*, corde.' [8] 'Omni petenti te, tribue, *id est*, corde, ore, & opere.' 3yne þi-self to euery poore man þat askyth almes, 3yve hym of þi good in almes, 3yue hym þi mowth in counfort, or 3yue hym þin herte in compassioun, and in loue, & in rewthe, & mercy, and trewly þou schalt fynde in þis grounde of largenesse in almesse a spryng of þe watyr

[Fol. 101 a.]

In the 'ground of Liberality'

[1] Prov. xxxi. 20. [2] MS. in margin: 'nota de elemosina.'
[3] Tobit iv. 9, 11. [4] Luke xvi. 19 sqq. [5] Prov. xxviii. 27.
[6] Galat. vi. 2. [7] Ps. xxxvi. 21. [8] Luke vi. 30.

Digitized with financial assistance from
Shri Brihad Bhartiya Samaj
on 20 February, 2020